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CHINESE REVOLT AGAINST CHRISTIANITY

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I

IN trying to understand China, one should keep in mind the simple fact that most of its institutions were developed a long time before the birth of Jesus Christ, away back before the dawn of Jewish history—sacred or profane. They have behind them the sanction of centuries, even milleniums. The Chinese, however, are not an intolerant race, any more than Indians are. Confucianism has taught Chinese for twenty-five centuries that "within the four seas all are brothers." As far as religious freedom is concerned, Buddhism, Taoism, Mohammedanism, Judaism, and other religions have lived in China side by side for ages with no cause of burning human beings at the stake because of credal differences. Tolerance, alas, is too deeply rooted in the institutions of Oriental society and in the hearts of Asians.

Why then, ask the zealous missionaries, are Chinese now anti-foreign, anti-Christian? The question is not overeasy, and the answer cannot be given in a single sentence. The situation, even from an American angle, is extremely complicated. Whereas America went through a single revolution in 1776—

a political revolution—events have so come to pass that China is now confronted with six revolutions simultaneously: a political revolution, an economic revolution, an educational revolution, a social revolution, an industrial revolution, and a religious revolution. China is passing through a period of transition and readjustment. Within the past few years, there has been a radical change in China's form of government, in its social and economic organizations. Due to violent contacts with the West, the older civilization of China is giving birth to a newer civilization. The Chinese intellectuals are calling for an examination of the old social and political order as well as of religion. Is there any system of belief which is infallible? Is there any human institution which is immutable? During this period of searching and overhauling, China must make many readjustments. Things that are of native beauty and strength will doubtless be retained; but those that are not, will be dumped into the gutter.

II

Instead of making any intelligent attempt to understand the new psychology of China, the returned missionaries that I have seen

go on spouting fiery brimstone and eternal damnation against the Chinese. The milder and less noisy of the rev. gentlemen are, however, content to repeat:

East is East and West is West, and never the twain shall meet.

Perhaps the hon. Doctor Rudyard Kipling was right when he said, "there ain't no ten Commandments East of Suez"—for Westerners, I suppose. Didn't a certain eminent citizen of the enlightned municipality of San Francisco solemnly declare that the Chinese are beyond redemption? "The Chinese have no souls," he testified before a Congressional Committee of investigation

Orthodox. He who does not believe wholeheartedly in this exclusive Christian scheme of salvation is damned.

Now the Chinese are not narrow-minded and bigoted enough to be religious in the Christian sense. They do not believe that any one religion has a patent on heaven. When a Chinese has a religious yearning, he is likely to try all the religions which are offered him and try them all at the same time. The Chinese are true polyglots in religion. An orthodox Confucian can worship in Taoist and Buddhist temples when he wants to, without losing his caste with his fellow-Confucians.

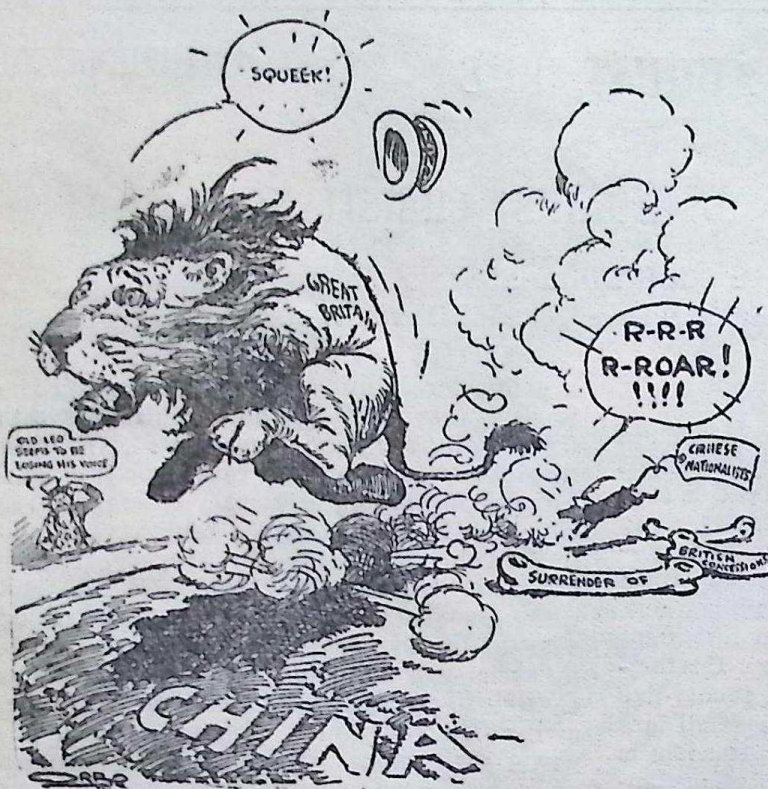
Take, for instance, the case of an ordinary Chinese family when death claims one of its members. The funeral services are likely to be held in a most cosmopolitan way. The Confucian priests, the Taoist priests, as well as the Buddhist monks and nuns are called in to recite prayers and perform other religious rites for the departed. The idea seems to be that there are many ways of ascending heaven. If one cannot get to the "pearly gate" by the Confucian ladder, he can still climb either of the other two.

III

Some one has observed in discussing Voltaire and the French enlightenment that the thinking people of France in the eighteenth century were "more absorbed with the economics of this life than with the geography of the next." In mingling with the Chinese in China and

in other parts of the world, I feel that they too are more deeply concerned with the kingdom of God Here on earth than over There beyond the clouds. Chinese, especially the modern Chinese, are so made that they have little interest in ethereal ecclesiasticism. They are by racial temperament more concerned with this life than the one hereafter. They are immensely practical.

Can the Chinese then, as a people, be converted to Christianity? I do not wish



What strange things we're hearing from China Nowadays!

—American Paper.

on Chinese Immigration; "if they had any, they are not worth the saving."

The Chinese idea of salvation and of religion does not coincide with that of Christian missionaries. These divines profess that there is no salvation except in Christianity. Their theory is that there is one God which is Jehovah, one incarnation which is Jesus Christ, one Church which may be Catholic or Protestant, though strangely enough it may not be Russian, Greek, or Armenian

to put on the chemise of a prophet; but I can at least note what the Chinese themselves think of the job.

"In the six centuries of unceasing and almost uninterrupted centuries of Catholic missionary effort since John of Monte Carvino became the first Bishop of Peking in 1307," writes a Chinese scholar, "the number of Chinese Catholics was only 1,971,189 in 1919. The Protestants, entering the field considerably later, boasted of only 700,000 in 1923. At this rate the salvation of heathen souls is indeed a long, tedious job, fatally disheartening to all except those inspired with divine courage and fortitude. The most elementary mathematical calculations will show how hopeless the task is, how the ratio between the saved and damned will always remain where it is now (that is, about $133\frac{1}{3}$ to 1), since the birth-rate of heathen Chinese is apparently greater than the rate of baptisms, infantile, juvenile or adult."

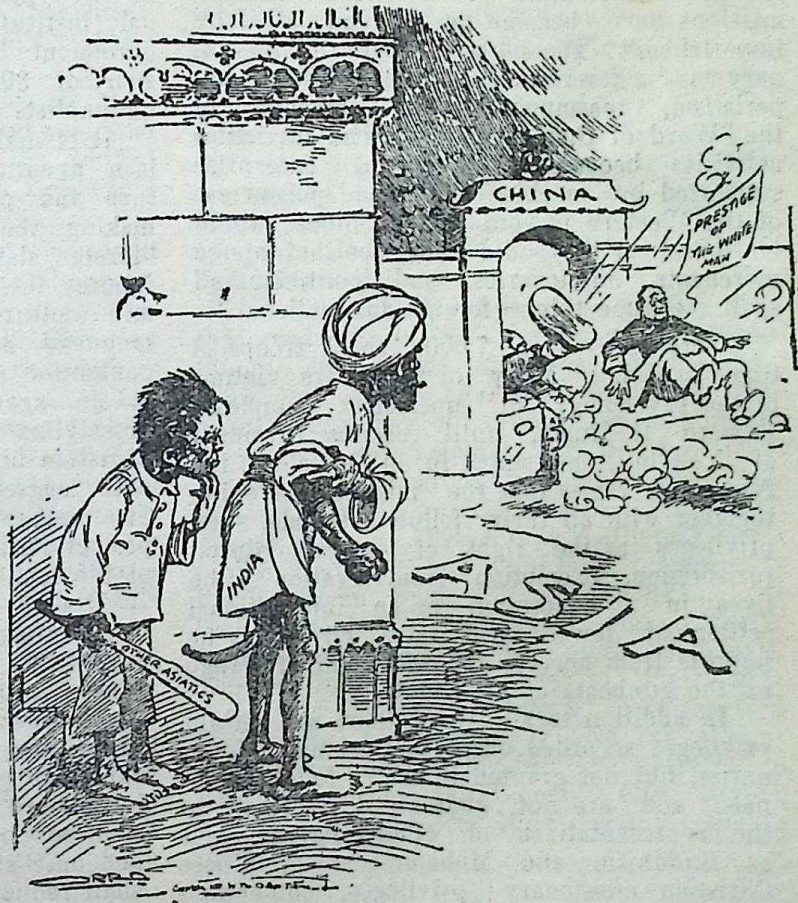
Moreover, one should not forget that the two or three million Chinese Catholics and Protestants may not be hundred per cent Christians. The Chinese "rice Christians," like the Indian "belly Christians," who literally "eat" religion are notorious. It is equally well-known that many Chinese call themselves Christians because of the special advantages they can have in mission schools and hospitals, and not because of their devotion to the Bible creed. Can such Christians be considered as hundred per cent saved?

IV

The Chinese, as has been stated before, have the traditions of utmost religious tolerance. The earliest Catholic missionaries were not only received with hospitality, but were given honors at the court. The present anti-Christian movement is not so much religious, as it is political. One may also add that political intolerance of the present age was born in the Occident. It is an undeniable phenomenon of this time, and cannot be removed by the waving of a wand in the Orient.

The China of today is nationalistic. "China

for the Chinese" is on every one's tongue. This nationalism is no longer an academic affair. It is aggressively pro-Chinese and vigorously anti-foreign. When necessary it practises non-co-operation with the foreigner, using such weapons as strikes, boycott, withdrawal of service, and withdrawal of patronage from Christian missionaries. Practically all China—north and south, radicals, moderates and reactionaries—is in active agreement with this program of non-co-operation, which is born of nationalism. Somehow or other, the benighted Chinese are unable to reconcile the inhumanities and barbarities, of the whiteman with his white christianity. Say the Chinese in effect: "Let the whiteman be honest, be just, be human, or stay where



Interested Spectators

—American Paper.

he belongs and forever hold his peace." John Chinaman is nationalistic. He sees in the non-co-operation philosophy the salvation of his country. He is in no mood to import evangelical devil-chasers from the Occident, which is a reeking nest of Christian imperi-

alism. It is here that the dervishes of missionary religion rise in alarm.

The trouble in China cannot be put down to the perversity of the Chinese, and let it go at that. One thing we need to get into our thinking is that there is an amazing amount of hypocrisy and preposterousness connected with the foreign exploitative domination as well as missionary work. The go-getting missionary is being definitely challenged because he is considered as the advance agent of imperialism. There is vigour and bite in the challenge. The man of God relies upon unequal treaties with special privileges, which are beyond the reach of the Chinese law. "From being a heroic lonely enterprise," remarks Reverend Edward Thompson of Oxford, "foreign missions have become praised and petted by imperialism". The high-powered rev. missionary is a forerunner of the Western imperialism, inasmuch as the preaching of the "Word of God" and other extra-curricular activities become a charming enterprise supported by machine guns and poison gas of the Western powers. The Chinese would be blind if they did not see that foreign merchants, missionaries, and politicians all spell the same thing—foreign domination.

There are over 7,000 "shock troops of God" in China. Many of them are victims of the psychology of "superiority complex." Edward H. Hume, until recently President of Yale-in-China, states in an article in the *New York Times* that the missionaries enjoy together with all their fellow-nationals, such privileges as the right of extraterritorial jurisdiction, exemption from taxation if he lives in a concession or an international settlement, lower tariff rates on goods he imports from abroad, and the right of refuge on the gunboats of his country.

In addition to all these, there are certain privileges accorded only to Christian missionaries, but not granted to their fellow-nationals, and are not guaranteed by treaty to the representatives of other religions, such as Buddhism and Mohammedanism. These Christian missionary privileges, enumerates Mr. Hume, "include the right of travel and residence in the interior, away from the so-called open ports, the right to purchase or perpetual lease of property in the interior, the right to protect Christian converts from persecution and the right for Christian converts to be exempt from taxes levied for temple support".

Christianity, in the minds of the Chinese leaders, has thus become a foreign-protected religion. Why shouldn't the missionaries, they demand, depend solely on the freedom of conscience guaranteed to citizens under the Chinese Constitution? They insist that spiritual progress should be based upon spiritual, and not on military or naval forces.

V

It is asserted that Christian missionaries are in China primarily to educate Chinese. A high falutin balderdash. Leaving out the Catholic educational institutions, which may not be considered Christian by certain Protestant sects, the Protestant higher educational institutions number 24 and their total enrolment in schools of all grades is just short of 300,000. What have the Chinese nationalists got to say against them?

It is maintained that the Christian school is a denationalizing force, tending to denature the patriotism of the students and making them "imperialistic running dogs", "foreign slaves". It minimizes, if not totally ignores, the importance of Chinese literature and culture, and overemphasizes English language and foreign culture. Again, the contention is made that the Christian school is an agency whose major interest is to proselytize the younger generation. The Christian brand of education is incompatible with aggressive patriotism and nationalism. The self-respecting China must, therefore, protect itself against the insidious influence of the institutions under foreign auspices.

Drastic measures have been taken to bring foreign institutions, in name as well as in fact, under the government control. "These regulations", summarizes a writer in *Asia* magazine, "require that mission schools adopt the government curriculum standards, submit to government inspection, be managed by a board of directors of which the majority shall be Chinese, employ a Chinese president and only such foreign staff as the directors shall request. There is to be no compulsory religious instruction, whether in church or in class room". There is a vast amount of wisdom embodied in these regulations. They were issued by the Nationalist government for all missionary and private schools in Nationalist territory, but they are also substantially identical with those given out by the Peking government. Indeed, as far

as the control of these institutions is concerned, there is no real difference of opinion among the rival governments in China. They have awakened, at long last, to what they feel a missionary menace.

Recent reports from China indicate that while a few missionary colleges put padlock on their doors, most of them have complied with the government terms and are now functioning. That was inevitable. Canton Christian College, now called Lingnan University, Central China University in Wuchang, and the University of Nankin have bowed to the government measures. Indeed, all but five of the seventeen leading Christian Colleges have surrendered to the national pulse of China. The stiff-necked rebellious gentlemen of the cloth quote figures to prove that China is "benefited" by uncontrolled alien institutions. Theirs is an obtuse sense of decency. The "heathen Chinese," however, stands firmly by his guns and let the foreign intruders answer him with statistics. China will not be bluffed or bullied into a resignation of its rights and independence.

India may view the course of events in China with considerable interest and profit. India is swarming over with all those who choose to peddle what they call Christian religion and education. The country is pretty nearly overrun with them. What sort of control has the nation over them? The Indian tax-payers, who are overwhelmingly non-Christian, are required to pay 30 lakhs of rupees a year to support the Ecclesiastical Department, which is Anglican. It is a monstrous injustice, a colossal wrong. If they cannot control this Department at present, they ought to have at least a deciding voice in the running of the foreign missionary institutions on which large sums of public money have been and are now being spent. A sober attempt to Indianise the teaching staff, or to adapt the foreign teaching of the missionary school to Indian national requirements has long been overdue. The educational system of a

country should be, by every right and law of commonsense, an integral part of the national life.

VI

America is being watered with missionary tears. The devotees of American Christianity are wrathful because they apprehend that the whole Christian structure is under fire in the Orient, especially in China. It should be recorded that many sane-minded Americans have long since abandoned the vision of a Christian China, "a nation" of yellow-skins with white Christian souls. They perceived that Christianity in their own land is living in an atmosphere of hatred, greed, superstition and defeat.

There are in the United States 186 Christian sects, and only 30 per cent. of the population attend church. Worse than that, the clerical worthies are speaking to smaller congregations, and the pulpit is reaching fewer customers every year. According to the most recent report of interchurch Conference at Philadelphia the churches of this country are losing membership at the rate of 50,000 a year. Christianity is fighting for its life.

Every time science takes a forward step, the creeds of the rev. clergymen lose something. Their God may be in the holy Bible, but seldom he steps out of it. The cloudy mysticism of Christianity is nowhere converted into an actual way of life except by some small groups of persons. "When the test comes", remarks Mr. H. L. Mencken, who is not only the foremost literary critic of the Republic but a shrewd observer of the American scene, "it always turns out that the majority of Christian men actually believe in something far more elemental. The hell they fear goes back to Pleistocene times, and so do the demons. And the God they profess to venerate is hard to distinguish from the Grand Juju worshipped in the swamps of the Congo." Can anyone blame China for revolting against such a deity?

LIFE AND TIMES OF C. R. DAS*

By "VIKRAMPURI"

WE give below the full title of the book, which has been printed in England, and well-printed but for a few glaring errors in the spelling of personal names, in order that the reader may understand at a glance the claim that is made on its behalf by its able author, who was a class-mate of C. R. Das, and who unfortunately did not live to see the fruit of his labours in the cause of his friend and his country. The personal memoir has been interwoven with the political history, and, except towards the beginning and the end of the book, is not much in evidence. And 'a complete outline of the history of Bengal' resolves itself into a brief resume of the political history of India as a whole. This part of the work has been well done, and gives us a very good, if rapid, summary of the main currents of Indian politics during the period in question. The illustrations, though few, are well-executed and well-chosen and the binding and get-up are good.

The short preface gives in four paragraphs, a brilliant picture of the alleged attainments of modern Bengal in all the spheres of life, and begins thus:

"During the life-time of Deshbandhu Chittaranjan Das, Bengal had covered the track of centuries and casting off the traditions and langour of the feudal and the Middle Ages, pushed herself forward as one of the most advanced and progressive provinces of Asia."

This patriotic eulogy seems to us to be truer in potentiality than in actual achievement, and in the very first chapter of the book, and elsewhere, the author has made no secret of the fact that Bengal has not taken very kindly to social reform, which is long overdue.

We observe with regret that the author has not been able to shake himself free from this journalistic habit of indulging in super-

latives. It is always 'all Bengal' that thinks in a particular manner, 'all India' that does this or that, 'the whole of educated India' that is shocked or moved, the entire mass of the country that acts, and so on. One should have expected greater restraint in the use of words in a writer of the author's reputation.

The very first words of the book are:

"Chitta Ranjan Das was perhaps the greatest Bengali in the first quarter of the twentieth century and the founder and builder of the best organised school of political thought in India."

We shall presently have something to say on the latter part of the claim, but as regards the first part, the claim set forth seems to us to be so preposterous as to furnish its own refutation. Something may be excused to a friend writing so soon after the death of his hero, when a proper perspective is in the nature of things impossible to obtain, but the statement cannot be said to make any reasonable approach to the verdict of history. Had it been true, the bankruptcy of Bengal in great men would have been even greater than it is. Fortunately Bengal is not so hopelessly sterile as Mr. Ray's extravagant admiration for his friend would indicate. Even C. R. Das's native land of Vikrampur in the District of Dacca, on which, by the way, our author bestows a well-deserved tribute, has produced one who in real greatness far outshines Chitta Ranjan. We need not add that we are here referring to Sir J. C. Bose. Even among politicians, with whom alone the subject of Mr. Ray's memoir may fitly be compared, Bengal has produced men in many respects his superior, however much he may have surpassed them in other respects. To confine ourselves to Vikrampur, Manomohan Ghose and his more gifted brother Lalmohan Ghose, were political leaders of no mean merit, and in oratory, which plays so large a part in politics, the latter had no superior. The contribution of another able son of Vikrampur, Guruprasad Sen, who joined politics late in life, to the history of Hinduism, marks him out as a thinker of outstanding merit. Outside Chitta Ranjan's own native district, Ananda Mohan

* *Life and Times of C. R. Das : The story of Bengal's self-expression. Being a personal memoir of the late Deshbandhu Chitta Ranjan and a complete outline of the History of Bengal for the first quarter of the twentieth century. By. Prithwis Chandra Ray. Price Rs. 6. Oxford University Press, 1928., with seven illustrations and appendices, pp. 313.*

Bose, Kalicharan Banerjee, Surendranath Banerjee were names to conjure with in their days, and the good which the first and the third did to the cause of Indian political regeneration, cannot be lightly esteemed. As for being the greatest all-round Bengali of the modern age, there can be no question to whom the honour belongs. Rabindranath Tagore is not only one of the foremost poets of the world, but is one of our foremost political thinkers, and many of C. R. Das's ideas on rural reconstruction and on the necessity of cherishing our indigenous culture and the genius of our civilization are derived from Rabindranath, who of all living Bengalis is most deeply steeped in the spirit of that culture of which he has been the most sympathetic, as well as the ablest, exponent in prose and verse that modern India has produced.

The greatest disservice that has been done to the younger generation of Bengal by the movement of which C. R. Das was the head is the love of claptrap and cheap notoriety which it has produced and the growth of something like a conviction among them that the track of long years of patient preparation and arduous toil in order to fit oneself for public service in one's chosen walk of life can be covered in a few brief months of intensive political agitation, and that emotional enthusiasm is a substitute for real hard work and strenuous endeavour. Mr. Prithwis Chandra Ray was one of those few Bengalis who did not disdain to live laborious days to prepare himself for political work, and it is all the more deplorable that in appraising the worth of his hero he has permitted himself to indulge in the language of hyperbole which can only mislead the youthful aspirant to political success. Mr. Gokhale took a saner and more serious view of politics, but unfortunately, his Servants of India Society or any other society of devoted public workers has not been able to take root in Bengal.

Long ago, Gladstone, to whom no one will deny the quality of statesmanship, comparing himself with Tennyson, who was the recipient of the same civic honours as himself, said as follows at a public gathering:

Mr. Tennyson's life and labours correspond in point of time as nearly as possible to my own, but Mr. Tennyson's exertions have been on a higher plane of human action than my own. He has worked in a higher field, and his work will be more durable. The public men play a part which places us in view of our countrymen; it is our business to speak, but the words which we speak have wings and fly away and disappear. In distant

times some may ask with regard to the Prime Minister, "who was he, and what did he do? We know nothing about him." The work of Mr. Tennyson is of a higher order. The Poet Laureate has written his own songs in the hearts of his countrymen that can never die.

In our patriotic zeal, we must not forget what Emerson said, viz., "that country is the fairest which is inhabited by the noblest minds." Nor should we forget his truly patriotic contempt for the shallow Americanism whose prototype is so common among us in India:

"I hate this shallow Americanism which hopes to get rich by credit, to get knowledge by raps on midnight tables, to learn the economy of the mind by phrenology, or skill without study, or mastery without apprenticeship...We countenance each other in this life of show, puffing, advertisement, and manufacture of public opinion; and excellence is lost sight of in the hunger for sudden performance and praise."

And elsewhere, addressing the American scholar, he says:

"It becomes him to feel all confidence in himself, and to defer never to the popular cry...the world of any moment is the merest appearance. Some great decorum, some fetish of a government, some ephemeral trade or war, or man, is cried up by half mankind and cried down by the other half, as if all depended on this particular up or down. The odds are that the whole question is not worth the poorest thought which the scholar has lost in listening to the controversy. Let him not quit his belief that a popgun is a popgun, though the ancient and honourable of the earth affirm it to be the crack of doom. In silence, in steadiness, in severe abstraction, let him hold by himself; add observation to observation, patient of neglect, patient of reproach; and bide his own time,—happy enough, if he can satisfy himself alone, that this day he has seen something truly. Success treads on every right step."

This is the kind of success which leads on to greatness, and he alone is entitled to be called great who, not born a genius, has trodden the difficult path to such success. We should learn to appreciate

"Labour, that in lasting fruit outgrows.
Far noisier schemes, accomplished in repose".
(Matthew Arnold).

And above all, we should always remember that in trying to achieve success leading to greatness, "not failure but low aim is crime" (Lowell).

It is well for us to remember these words and not to forget our sense of proportion in estimating the worth of a popular hero of the moment. Whether in the case of the thinker or the man of action, the supreme test of his worth is the enduring results of his work. A man may die young, but his thoughts and activities may influence untold

generations and inspire them to rise to the height of their manhood and uplift the level of the race to which they belong. The extravagant and bold claim made on behalf of C. R. Das in the opening sentence of the book is not borne out by what the author says in summing up his hero's achievements.

C. R. Das, according to his biographer, "remained a destroyer and could not become a builder, try as he might." "He failed to apply his own splendid gifts to any work of enduring good or benefit to his country...Towards renaissance and spirituality in India he contributed very little to which subsequent generations of Indians may look for inspiration." He was "in his youth a *bon vivant* and lavish with his money, and unscrupulous in his political methods, who had publicly declared that all means, no matter what, would always justify the end..." According to the author his outstanding contribution to the public life of Bengal was the organization of "the most powerful school of political opinion in the country" and lay in the fact that he "left behind him a party which for the first time in the history of India knows its mind and can gather courage enough to follow its convictions."

Had the author lived a little longer he would have found reasons to modify his opinion of the strength and vitality of this party. It was held together by hopes which are fast crumbling away and by methods which were not always above board, and the weakness of a structure welded together, not by any constructive vision, but by self-interest and hatred and zeal for destruction, is becoming more and more manifest. If dyarchy has been scotched in Bengal, it has not been killed, and if, moreover, as the author further says, Chitta Ranjan succeeded in tearing to tatters the prestige and authority of the Anglo-Indian government, the ground was thoroughly prepared by the non-co-operation movement, on the crest of which Mr. Das rode to whatever success he attained.

Mr. Ray considers Lord Ronaldshay's theory of a cultural reaction among educated Hindus as more imaginary than real. We agree in this view.

"Young India," says Mr. Ray, "has drunk so deep of the new and heady wine of modern materialism that the metaphysics of quiescence and the philosophy of fatalism can no longer drug or dope her into a life of somnolence or slumber... The prophets of reaction and revivalism are considered back numbers today among all classes of our people, and their wild denunciations of modernity carry conviction nowhere."

But the career of his hero, who began life as the son of Brahmo parents, and wrote on his return from England poems full of

"a passionate delight in beauty, a restless joy of life, an insatiate yearning to probe the pleasures and pains of existence to their deepest depths," and through the mazes of an atheistical philosophy passed on to "the glorification and idealization of the life of the harlot," and later on came under the influence of Vaishnavism, only to emerge during the last days of his life, as a spiritual disciple of the head of the Satsang Asram at Pabna (p. 221), is not calculated to subvert Lord Ronaldshay's pet theory, especially as C. R. Das was certainly not the first, nor, we are afraid, will he be the last, educated Indian to betray such "evolutionary" tendencies.

This, however, is not the whole picture, and it would be just as wrong to close our estimate of C. R. Das on this note as it would be to call him the greatest figure in Bengali life. Undoubtedly, he was the most dynamic personality in modern Bengali politics, and in his power of organization, vigour, pushfulness, and fearless devotion to his purpose, he far surpassed his colleagues and rivals in the field of politics. He had many loveable qualities in spite of his autocratic temper, to which the author alludes at one place, and could win the hearts of his followers by his open-minded generosity and loyalty. Not only did he sacrifice his wealth but he sacrificed his talents, his health, and his very life-blood to the cause which he had made his own. There can be no doubt that during the last few years of his life he bestrode the political arena of Bengal like a Colossus, and won a place in the hearts of his people which was unique and unprecedented. In the beautiful words of Rabindranath:

"The best gift that Chitta Ranjan has left for his countrymen is not any particular political or social programme, but the creative force of a great aspiration that has taken a deathless form in the sacrifice which his life represented."

For the rest, there are many things in the book that will amply repay perusal, and the author's views on social and economic questions, particularly the latter, will provoke thought and sometimes opposition. The author's views on the political situation may be briefly indicated by the following two extracts:

"We have now learnt that most of the sufferings of our life—political, material, and economic—are due to the faults of omission and commission of our rulers, that most of the conditions in which we now live are removeable, and it is only a

foreign bureaucracy that stands between us and our rightful place in the sun."...

"It is on freedom first and freedom last—freedom from foreign rule and yoke—that the young revolutionaries have set their hearts and eyes... Poor revolutionaries! What a pity they do not see that so long as we do not put our own house in order and look facts in the face, realize our

own responsibilities for the development of a greater and a more united civic and national consciousness, and practise to a larger extent the virtues of forbearance and self-restraint, short-cuts will be of no use and their heart's desire for freedom will recede further and further, as does a mirage in the desert."

THE CAUSES OF THE SECOND AFGHAN WAR

BY MAJOR B. D. BASU, I. M. S. (*Retired*)

II

LORD Northbrook was succeeded in the viceroyalty of India by Lord Lytton. Regarding this appointment a contemporary historian writes:—

"Mr. Disraeli gave the country another little surprise. He appointed Lord Lytton Viceroy of India. Lord Lytton had been previously known chiefly as the writer of pretty and sensuous verse and the author of one or two showy and feeble novels. The world was a good deal astonished at the appointment of such a man to an office which had strained the intellectual energies of men like Dalhousie and Canning and Elgin. But people were in general willing to believe that Mr. Disraeli knew Lord Lytton to be possessed of a gift of administration which the world outside had not any chance of discerning in him. * * There was a feeling all over England which wished well to the appointment and sincerely hoped it might prove a success."

But the people soon came to know the reason of Disraeli's choice of Lord Lytton. "The writer of pretty and sensuous verse" pledged himself to carry out what Lord Northbrook had declined to do. Accordingly on the eve of his departure from England, Lord Lytton was furnished by Lord Salisbury with instructions

"to find an early occasion for sending to Cabul a temporary mission, furnished with such instructions as may perhaps enable it to overcome the Ameer's apparent reluctance to the establishment of permanent British agencies in Afghanistan."

The reasons assigned for coercing the Ameer to receive Christian officers as Residents or Agents are two, viz:—

1. That the Russians were swallowing up all the independent principalities in Central

Asia and that they were intriguing in Afghanistan. It was, and even to this day is, alleged that Russia's move in Central Asia means some day the invasion of India by the Slavs.

2. That the Muhammadan Agent at Cabul did not possess a sufficient insight into the policy of Western nations and therefore could not be trusted.

The fear of France or of Russia has always been the cloak used by the British statesmen and Governors-General of India to conceal their political designs for robbing States of India and Asia of their independence. But at the time when the Ameer was being coerced was there any just ground for this exhibition of Russophobia? Speaking in the House of Commons on May 5, 1876, Mr. Disraeli said:—

"Russia knows full well there is no reason why we should view the natural development of her Empire in Asia with jealousy, so long as it is clearly made aware by the government of this country that we are resolved to maintain and strengthen both materially and morally our Indian Empire, and not merely do that but also uphold our legitimate influence in the East. Russia, so far as I have had any influence in the conduct of our affairs, has been made perfectly aware of these views, and not only that, but they have thought them consistent with a good understanding between the two countries. I believe, indeed, that at no time has there been a better understanding between the Courts of St. James and St. Petersburg than at the present moment and there is this good understanding because our policy is a clear and frank policy."

From the first minister of the Crown, then, the public were assured that Russia did not threaten the supremacy of England

in India. Russia occupied those regions where England had no *locus standi* of any sort. As to the will of Peter the Great which is alleged to enjoin upon Russia the invasion of India, all the intelligent world knows it to be a fact that this document was written to Napoleon's order at the time when he was preparing to invade Russia. *

As to the Muhammadan gentleman who acted as the British Agent at the Court of the Ameer being incompetent or untrustworthy, we have already quoted the opinion of Lord Northbrook and his colleagues composing the Government of India that there was no evidence to show that he did not perform his duties satisfactorily. As will be narrated further on, even Lord Lytton was so pleased with the efficient manner in which Ata Muhammad had performed his duties that he (Lord Lytton) presented him with a watch and chain and 10,000 Rupees, "in acknowledgement of the appreciation of the Government of his past faithful service."

Where was then the necessity of coercing the Ameer to receive a British Resident or Agent in his Court? From the consideration of the case in all its bearings we are led to the conclusion that the object of the Disraeli Cabinet was to convert the Ameer's dominions into British territory. This is not improbable, considering the character of the Prime Minister. He looked upon England as an Asiatic power and inaugurated a spirited foreign policy. He resumed the "forward policy" of Palmerston. He tried to efface the humiliation resulting from the military failure of the first Afghan War. The grave loss of prestige of 1840 was to be retrieved by depriving Afghanistan of its independence.

On his assuming the Viceroyalty of India Lord Lytton ascertained through Ata Muhammad, whether the Ameer was willing to receive Sir Lewis Pelly as envoy. The proposal appeared to the Ameer to be something like a bolt from the blue. As was to be expected, he expressed his unwillingness to receive a British officer as an Agent. He assigned three reasons for his refusal, viz:—

First, that the persons of Englishmen could not be safe.

Secondly, that European officers might make demands which would give rise to quarrels; he appealed to the treaty rights, saying that the

Cabul Government had always objected to European officers "from farsightedness."
Thirdly, that if the English came, Russians will claim to come too.

However, the Ameer suggested that Ata Muhammad should see the British authorities and explain matters to them. Accordingly, Ata Muhammad came to Simla and conferred with the Viceroy in the month of October, 1876. Ata Muhammad narrated the Ameer's grievances and his (Ameer's) objections to the location of British officers in any part of Afghanistan. Then the Viceroy told Ata Muhammad to convey faithfully to the Ameer his threats. The Viceroy told Ata Muhammad to inform the Ameer that

"Our only interest in maintaining the independence of Afghanistan is to provide for the security of our own frontier. But the moment we cease to regard Afghanistan as a friendly and firmly allied State, what is there to prevent us from providing for the security of our frontier by an understanding with Russia, which might have the effect of wiping Afghanistan out of the map altogether? If the Ameer does not desire to come to a speedy understanding with us, Russia does; and she desires it at his expense * * * His (the Ameer's) position is rather that of an earthen pipkin between two iron pots."

Ata Muhammad was dismissed by the Viceroy with gifts, as mentioned before, 'in acknowledgement of the appreciation of the Government of his past faithful service' and was furnished with a document called an 'aide memoire' in which were mentioned proposals which should form the basis of the treaty which the Viceroy was anxious to conclude with the Ameer. Lord Lytton suggested to the Ameer to send his envoy Noor Mahomed to Peshawar to hold a conference with Sir Lewis Pelly (at that time Commissioner of Peshawar) to open negotiations concerning the proposed treaty. The Ameer was also invited to attend the forthcoming Imperial Assembly at Delhi.

The Vakil Ata Mahammad returned to Kabul and just at the time when he was conveying the threats of the Viceroy of India to the Ameer telling him that his position was that of "an earthen pipkin between two iron pots" the Ameer was not a little alarmed by the hostile attitude of the British Government towards his Indian frontier. He saw that the Indian Government occupied Quetta on the 2nd November, 1876. About the same time bridges were formed over the Indus, and British troops were moved in the direction of Afghanistan. The Ameer looked upon the occupation of Quetta as the first

* See Colonel Sir George Sydenham Clarke's "Russia's Sea-power", published by John Murray, London, 1878, page 175.

step to the invasion of Candahar, for, such was the procedure adopted in the first Afghan War. In the interview which the Turkish emissary had with the Ameer, the latter said regarding the occupation of Quetta by the British:—

"If an armed man places himself at the back door of your house, what can be his motive unless he wants to find his way in when you are asleep?"

The Ameer responded to the request of the Viceroy and sent his confidential Minister Noor Muhamad to Peshawar to hold a conference with Sir Lewis Pelly. The first interview between the envoys took place on the 30th January, 1877. Sir Lewis Pelly told Noor Muhamad that

"The acceptance of the principle that British officers may reside in Afghanistan is absolutely necessary as preliminary to the commencement of negotiations. This point being granted, other details can be discussed and settled hereafter."

Noor Muhamad gave his reasons why English officers should not reside in Afghanistan. He said:—

"In the first place, the people of Afghanistan have a dread of this proposal, and it is firmly fixed in their minds and deeply rooted in their hearts, that if Englishmen or other Europeans once set foot in their country it will sooner or later pass out of their hands."

Sir Lewis Pelly intimated to Noor Muhamad that as the *sine qua non* was declined, the conference could not proceed; but he agreed to refer the matter to the Viceroy and await his further instructions. The Viceroy's answer was transmitted by Sir Lewis Pelly to Noor Mahomed in the form of a letter on the 15th March, 1877. By that time Noor Mahomed had become dangerously ill and he died on 26th March 1877. There is no necessity for dwelling at length on this letter from Sir Lewis Pelly to Noor Mahomed. It contains threats to, and insinuations against, the Ameer. On 30th March 1877, Lord Lytton telegraphed to Sir Lewis Pelly to close the conference and leave Peshawar. It is only necessary here to observe that at the time when Lord Lytton telegraphed to Sir Lewis Pelly to

"close conference immediately, on ground that basis on which we agreed to negotiate has not been acknowledged by Ameer; that Mir Akbor not being authorised to negotiate on that basis, nor you on any other, conference is terminated *ipso facto*".

The Viceroy was fully aware of the fact that

a fresh envoy was already on the way from Cabul to Peshawar with instructions to accept all the conditions of the British Government. It was unfortunate that Noor Mahomed died before the conference was over. His surviving colleague Mir Akbor had no instructions from the Ameer. Noor Mahomed insisted on being heard and on having his arguments transmitted to Lord Lytton. It is quite possible, nay probable, that he was authorised by the Ameer to admit the 'fatal preliminary condition' as a last resort. On this ground only we are able to account for the hurried despatch of another envoy as soon as the news of the death of Noor Mahomed reached the Ameer. The Viceroy should have awaited the arrival of the new envoy before closing the conference. But he was in an indecent haste. In the secret despatch from the Government of India dated Simla, May 10, 1877 to the Secretary of State for India, Lord Lytton wrote:—

"At the moment when Sir Lewis Pelly was closing the conference his Highness was sending to the Mir Akbor instructions to prolong it by every means in his power, a fresh envoy was already on the way from Cabul to Peshawar, and it was reported that this envoy had authority to accept eventually all the conditions of the British Government. The Viceroy was aware of these facts when he instructed our envoy to close the conference".

In this despatch Lord Lytton and his colleagues composing the Government of India considered it to be a proper diplomatic move to suspect the loyalty of the Mahomedan wakil Ata Muhammad. He is accused of "stupidity" and "disloyalty" and also of insufficiency. For, they wrote:—

"But of all that was passing at Cabul we knew less than ever; for the reports of our own Agent there had become studiously infrequent, vague, and unintelligible".

Lord Lytton's abrupt closure of the Peshawar conference has been justly characterised by Colonel Hannay in his well-known work on the causes of the Second Afghan War, as the "tragic prologue to a still more tragic drama". Not only were the negotiations broken off, but the wakil who had represented British interests in the court of the Ameer, was withdrawn from Cabul, on account, no doubt, of his "stupidity" and "disloyalty"! From all these acts the Ameer was led to infer that the Government of India meant war. The occupation of Quetta, the demand of stationing Christian officers in Afghanistan, the breaking off of negotiations

when the Ameer was willing to consent to that fatal preliminary, and the withdrawal of the vakil from his court showed the Ameer that the Government of India were determined to carry out the threats they had held out to him, for he had been told by the Viceroy of India that if he refused English residents he would "isolate himself from the alliance and support of the British Government" that "his position was that of an earthen pipkin between two iron pots," and that

"The moment the British Government cease to regard Afghanistan as a friendly and firmly allied state what was there to prevent them from providing for the security of their frontier by an understanding with Russia, which might have the effect of wiping Afghanistan out of the map altogether?"

The Ameer was justified in his apprehensions, for Lord Salisbury, in his despatch to the Government of India, dated October 4, 1877 sounded a distinct note of war. This noble Marquis wrote:—

"If he (the Ameer) continues to maintain an attitude of isolation and scarcely veiled hostility, the British Government stands unpledged to any obligations and in any contingencies which may arise in Afghanistan will be at liberty to adopt such measures for the protection and permanent tranquillity of the North-West frontier of Her Majesty's Indian dominions as the circumstances of the moment may render expedient, without regard to the wishes of the Ameer Sher Ali or the interests of his dynasty".

The imputation of 'scarcely veiled hostility' to the Ameer by the Christian Marquis reminds one of the pretext of the muddled stream made use of by the wolf in his intention of devouring the lamb. Where was the hostile act on the part of the Ameer?

But it was not long before a "contingency" *did* arise in Afghanistan which served as a handle to the people of England to declare war on the Ameer of Cabul. This 'contingency' arose out of the despatch of a mission to Cabul by Russia. Correspondence used to pass between the Ameer and the Governor of the Russian provinces on his frontier. The Government of India and the Foreign Office in England as well as the British Ministry were fully acquainted with this fact. The Ameer always used to forward to the Government of India the letters he received from the Russian Government. This intercourse between Russia and Cabul had never been looked upon with suspicion till Lord Lytton's time. From the parliamentary papers on Afghanistan and Central Asia, we learn that

the Government of India, when the Earl of Mayo was at its helm, apprehended nothing but good from the interchange of friendly communications between the Ameer of Cabul and the Russian Governor of Turkestan. The Ameer saw Russia absorb all the khanates of Central Asia. He naturally dreaded Russia as much as, if not more than, England. It was, therefore, that in the early seventies of the nineteenth century whenever the Ameer received any letters to his address from the Russian Governor of Turkestan, he used to forward the same to the Government of India, requesting the Viceroy for a draft of appropriate and advisable reply. Lord Mayo advised the Ameer to reply to the Russian Governor, whose letters must be "a source of satisfaction and a ground of confidence to His Highness." But Lord Lytton and Disraeli's ministry, when they wanted to justify their unrighteous conduct in forcing a war on the Ameer, discovered that his Highness was intriguing with Russia against England!

The Russian Mission came to Cabul, uninvited by, but with the permission of, the Ameer. The arrival of the Russian Mission in Cabul took place some time towards the end of May or beginning of June, 1878. The events which were occurring in Europe should be borne in mind with reference to this Russian Mission in Afghanistan. In the war between Russia and Turkey, the Turks were completely prostrated. Russia seemed likely to carry all before it as the road to Constantinople was clear. It is now a well-known fact that the Turks would not have gone to war with Russia, had they not been promised help by England. But the Turks never received this help. The continental people of Europe are seldom without a fling at *Perfidie Albion* (when they refer to England). The present writer has heard intelligent Turks declare that they were betrayed into war with Russia by England. However, Lord Beaconsfield knew how to create new sensations. He could not or rather did not like to assist Turkey. But when the Parliamentary session opened in 1878, the speech from the throne announced that Her Majesty could not conceal it from herself that, should the hostilities between Russia and Turkey, unfortunately, be prolonged, 'some unexpected occurrences may render it incumbent on me to adopt measures of precaution.' One of the 'measures of precaution' adopted against Russia's ambition was the concentration

of troops from India at Malta. This was a complete surprise to the stay-at-home natives of England. But this very circumstance made Russia effect a diversion by sending a Mission to Cabul. Russia knew all that had passed between the Government of India and the Ameer of Cabul; how the latter was being coerced to receive British Residents in Afghanistan; how he at first declined, and, at last when he was about to yield, the British Government would have nothing to do with him and threw him overboard, and withdrew their Agent from his Court. Knowing all these facts it is not surprising that the Governor of Russian Turkestan, without the knowledge of the Imperial Government at St. Petersburg, sent a Mission to Cabul; that the authorities at St. Petersburg knew nothing about this Mission is clear from the denial made by the Russian Government on July 3, 1873 of ever sending a mission to Cabul. There were other reasons which might be urged in justifying the action of the Russian Governor of Turkestan. At the time when Russia and Turkey were at war, the Sultan of Turkey sent an envoy to the Ameer of Afghanistan. The envoy had passed through India. It was alleged by Russia that the object of the envoy's Mission was to preach a religious crusade amongst the Mussalman population of Central Asia, and, through the Ameer of Afghanistan, to induce the Ameer of Bokhara to excite the populations of Central Asia to revolt against Russia. The Russian Government complained to the British ambassador at St. Petersburg, who brought the matter to the notice of the Foreign Secretary. The Foreign Secretary, Lord Derby, took no notice of the complaint and evaded the request of Russia, about advising "the Ameer of Afghanistan to abstain from any action which could endanger the peaceful relations of the two states" (that is, Afghanistan and Bokhara), by replying that,

"At the request of the Porte, a Turkish envoy to Afghanistan was allowed to pass through Indian territory, but that Her Majesty's Government have no reason to suppose that the object of his mission was to preach a crusade in Central Asia."

Then, again, two British officers were

travelling in Central Asia inciting the Turkoman tribes to hostilities against Russia. The names of these two Christian officers are Captain Butler and Captain Napier. About the success of these officers, the *Times* of January, 1879, quoted the following from the *Bombay Gazette* :—

'It is reported that Major Butler, the Central Asian explorer, who has just returned from Turkestan, has been so successful in his interviews with the Turkoman chiefs that they are willing to co-operate with the British either against the Afghans or the Russians.'

Taking all these circumstances into consideration we are of opinion that the Governor-General of Russian Turkestan was fully justified in sending a Mission to Cabul. For, what was the object of the Mission? The Parliamentary Papers on Central Asia have furnished us with an answer. On page 141 of *Central Asia*, No. 1 (1878), it is stated that

"The Turkestan (Russian) Governor-General nourished no ill-feeling against Afghanistan, and meditated despatching an embassy to Sher Ali Khan, by which means our (Russian) relations with the latter would in all probability become defined one way or the other, either in an amicable or hostile sense; everything would depend on the straightforwardness and good sense displayed by the Ameer."

The anxiety displayed by the Governor-General of Russian Turkestan to define the relations of the Ameer of Cabul with Russia "one way or the other, either in an amicable or hostile sense," was due to the fact that he was afraid of the British invasion of the Russian possessions in Central Asia through Afghanistan. The same Prime Minister who had ordered Indian troops to Malta as a threat to Russia, contemplated attacking Russia in Central Asia. *The Pioneer* published the following letter from its Simla Correspondent, dated August 28, 1878 :—

"I believe it is no longer a secret that, had war broken out, we should not have remained on the defensive in India. A force of 30,000 men having purchased its way through Afghanistan, thrown rapidly into Samarkhand and Bokhara, would have had little difficulty in beating the scattered Russian troops back to the Caspian, for, coming thus as deliverers, the whole population would have risen in our favor. In the feasibility of such a programme the Russians fully believed."

(To be concluded)

SOME ANTHROPOLOGICAL PROBLEMS IN INDIA*

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WRITING in the year 1903 Dr. John Beddoe, one of the most eminent English anthropologists of his generation, spoke of "the enormous and almost incalculable mass of anthropological materials that India offered to the student".† During the decade that has followed Dr. Beddoe's writing a considerable mass of valuable information has been gathered both by Government initiative and private enterprise, but the work done has been chiefly of the 'survey' kind. Such a survey is essential as a preliminary step for furnishing the first general outline of the entire field of operation but its value depends not so much for the picture it offers, which by reason of its covering a large ground is apt to be superficial, but for enabling us to realise the gaps in our knowledge and directing our attention to the spots where deeper and more exact enquiries are likely to be most successful. And no properly planned anthropological research can be said to be complete until this work of reconnaissance is followed up by intensive investigations. The great work of the Sarasin brothers on the Veddas may be cited as an example of what a study of this kind ought to be. In India proper a survey of the physical characters of the population has been undertaken by Risley, Thurston, Waddell; and in a few instances more exact and definite enquiries have also been made, such as those of Ujfalvy, and Stein in North-western, and Lapicque and Schmidt in Southern India. Due, however, to the lack of specially trained men and a want of proper appreciation of the value of such work intensive studies have not yet taken place in India in any systematic manner, with the result that our knowledge of the somatic characters of her people is seriously defective. Fortunately, at present

there are signs of a better understanding of the importance of such studies in this country and a more fully equipped agency for the work is also available. In order, therefore, that investigations conducted in future should bear the utmost results it is first of all necessary to know the main desiderata in the existing data and understand the problems that have been brought to the front for solution. Consequently, it will be my endeavour in the present address to set forth the chief gaps in our knowledge and bring to your notice the points which hold the keys, as it were, to the entire question.

The materials at our disposal regarding the physical characters of the people of India concern almost exclusively the living population. Of the races that lived during the long prehistoric period, revealed by extensive finds of artifacts throughout the country, we know practically nothing. In taking stock of our knowledge it will be necessary at the start to confine ourselves to the former and then determine how far its final solution depends on a proper unfolding of the racial history of the past.

The outstanding problems concerning the former are:

(1) *The correct affiliation of the aboriginal population of India.* There seems to be a general agreement regarding the dominant type among these people, which is characterised by a long head, flat broad nose, short stature, wavy to curly hair and very dark complexion. The eye is open and round and the face orthognathic. The researches of the Sarasin brothers in Ceylon, of Rudolf Martin in Malay Peninsula, and of Dr. Fritz Sarasin in Celebes, have shown that it is racially akin to the Veddas, the Sakais and the Toalas of the above-mentioned regions and together with the Australians form a very primitive and extensive racial family which at one time occupied a great part of the Southern World. Judging from its areas of occupation, which are either marginal or inhospitable hills and forests, to which it must have been driven by invading

* Being the Presidential Address of the Anthropology Section of the Fifteenth Annual Meeting of the Indian Science Congress, held in Calcutta in January, 1928.

† Preface to L. K. A. Iyer's *The Cochin Tribes and Castes*, Vol. I, page iv. 1909, Madras.

races—there is no doubt that the race is very old in India. We have, however, no positive archaeological evidence of its earliest occupation—the only early site which has definitely disclosed this type does not go beyond the stage of iron in Southern India. The point that has to be considered, is, as to whether these people really form a homogeneous race in spite of linguistic and cultural differences or that there are more than one racial type concealed among them? The presence of a Negrito element in the aboriginal population of India has been suspected for a long time, but no definite evidence of its existence has so far been found. Thus, in the opinion of the Sarasin Brothers, “no one has yet succeeded in finding woolly hair in India,” (*Ergebnisse naturwissenschaftlicher Forschungen auf Ceylon* Bd. III p. 335) a view which has also received the supports of Turner (*trans. Roy. Soc. Edin.* Vol. XL, p. 114), Lericq (Rev. Scientifique VI July 1906), Thurston (*Tribes and Castes of S. India*, Vol. I, Introduction) and Risley. To quote the last named author's words, “although the terms ‘woolly’ and ‘frizzly’ have been loosely applied to the wavy hair, not uncommon among the Dravidians, no good observer has as yet found among any of the Indian races a head of hair that could be correctly described as woolly”.* Our evidence, therefore, as to the character of hair among the aboriginal population of India is by no means positive.

While the general type is certainly wavy or curly, instances of woolly or frizzly hair may actually occur (though not found so far) among some of these people or as is likely their reported presence may really be due to superficial observation and the failure to distinguish between extremely curly and genuine woolly or frizzly hair. The question, however, cannot be decided, until samples of these hairs are collected and submitted to microscopic examination by competent persons. Regarding the presence of a negrito element in the Indian Continent, it has been further argued, and with a certain amount of plausibility, that even if the present inhabitants do not show any such trait, its presence in the Andaman Islands is a strong point in favour of its having been in India at one time. A careful enquiry among the Andamanese tribes, however, does

not show any relic of migration from India all the evidences strongly point to their movement from Further India where in the Semangs we have still living a kindred tribe. To settle the question beyond doubt a search for communal cemeteries and other possible ancient sites in India is necessary, to find out if there is any skeletal remain which shows definite Negrito characteristics.

Aside from the question of the existence or otherwise of the Negrito element in the aboriginal population of India so far as the two main linguistic divisions of these tribes are concerned, namely, the Austro and the Dravidian, all the evidence available, in my opinion, go to support Risley's contention of their fundamental Somatic unity. There is no important physical character in which the Austro-speaking tribes of this group differ from that of the Dravidian speaking ones. Consequently, it would considerably clear up the issue if the Somatic and Ethnic characters of these people are not mixed up but are treated independently. It will in that case not only narrow down our field of enquiry and effect a speedier solution of the entire problem of their cultural origins but may possibly also supply us with important materials regarding their migrations and contact with other races.

(2) A more intricate problem, however, is the settlement of the so-called Dravidian question. To put it briefly, are there sufficient materials for us to ascribe a definite physical type to the people that may be supposed to have introduced Dravidian languages in this country? At the present time the Dravidian-speaking peoples are concentrated in Southern and Central India, with the exception of the Brahmins, who are physically akin to the other tribes of Baluchistan. Leaving them aside, therefore, the former present at least three distinct racial elements, namely, a dolicho-platyrrhine or Vedda-Australoid type, a dolicho-leptorrhine or Mediterranean type and a brachy-leptorrhine or Alpine type.

The measurements published by Thurston and others comprise 120 Tulu-speaking people from South Canara, 550 Malayalam-speaking people from Malabar, 571 Tamils from Madras and Tinnevely, two Canarese groups of 410 and 290 individuals from Mysore and the district of Bellary and Karnool respectively, 358 Telugus from the

* *The People of India* by Sir H. Risley p. 15.

same districts, 147 men from the Nilghiri Hills and 385 people belonging to the various jungle tribes. Analysis of the above data on regional lines shows that the main concentration of brachycephaly is in the North-Western part of the Madras Presidency, between latitudes 16 and 12 North and up to longitude 78 E; south of latitude 12, on the western Coasts, and the Nilghiri Hills the people appear to be predominantly dolichocephalic; on the East from Madras downwards dolichocephaly is dominant again. In other words, the Deccan proper or the Tableland between the two Ghats seems to be characterised by brachycephaly, whereas in the region south of it, including the two coastal strips, dolichocephaly is supreme. In the Northern brachycephalic region, again, there is either a predominance of or a tendency towards leptorhiny. In the dolichocephalic Western region leptorhiny is dominant but in the South-Western part the tendency is towards platyrhiny—a characteristic marked in the lower classes throughout the Presidency and is most strongly emphasised among the jungle tribes. In short, the dominant type in the North-West appears to be brachyleptorhine, in the South-West dolicholeptorhine, whereas in the South-east it tends to be dolicho-platyrhine.

In discussing racial affinities, language is not regarded as a safe guide, but in the present case a consideration of the physical data in the light of linguistic affiliations of the different groups considered, yields certain interesting results, as it shows that the languages, which indicate the greatest influence of Sanskrit, are spoken by peoples exhibiting marked differences from those whose languages reveal much less evidence of such influence. Thus Tamil, which is certainly least influenced by Sanskrit and is the oldest of the Dravidian tongues, is spoken by the people in the South-eastern part of the Madras Presidency, from Madras to Cape Comorin and extending on the West as far as the Nilghiris, and who are on the whole, among all the groups of whom we possess metric data, the nearest approach to the dolicho-platyrhine type dominant among the jungle folks.

When we come to Telugu, which is the second most important Dravidian language and shows a comparatively larger Sanskrit influence, we find it to be spoken by people between Madras and Ganjam up to latitude 18 North and extending as far as the Bellary

and Anantpur districts or longitude 78 on the West, who are much more brachycephalic and leptorhine. A comparison with the Tamil-speaking people shows that the mean cephalic index of 358 Telugus is 77.9 or 2.7 units higher than the mean index of 571 Tamils, which is 75.2 only. If, however, a comparison is made with the Canarese, and the Marathi-speaking peoples of the same districts, whose languages show either a marked influence of or is derived from Sanskrit, a striking contrast is at once noticeable. The mean Cephalic Index of 290 Canarese is one unit and that of 90 Marathis 3.5 units higher than that of the Telugus. On the other hand, the mean Nasal Index of the latter is 8 points and 1.6 units higher than those of the Canarese and the Marathis. Lastly, Malayalam, which shows strong influence of Sanskrit, is spoken by people in the South-western coastal belt of the Peninsula, who are markedly dolicho-leptorhine. Similarly, within each linguistic division, if the Brahmins are compared with other groups, the former are found to be much more leptorhine than others.

Taking the two factors together it shows :

(1) an increasing association between brachycephaly and leptorhiny accompanied by a falling tendency in the cephalic index with a rising tendency towards platyrhiny and (II) a close association of Sanskrit influence with leptorhiny.

We have, unfortunately, no metrical data east of Longit de 78 but a consideration of them shows that the Southernmost extension of the brachy-leptorhine type goes as far as latitude 12 or roughly the point where the Ghats merge into the Nilghiri Hills, forming the Southern boundary of the Deccan proper. Whether the movement of this type reaches as far as the Ghats on this side we are not certain. North of latitude 16, along the Western littoral, we find the extension of this type up to Gujarat. Whether there has been a gradual deterioration of this type (as is probable) in this southward movement, our materials are not enough to come to a definite conclusion, but, there appears to be no doubt that in its movement from the West to the East there has been a gradual falling off of this type. In the light of the deductions mentioned above we may reasonably infer that this falling off in the brachy-leptorhine type has been due to the miscegenation with a dolichoplatyrhine element with which it increasingly came in contact.

We may take it, therefore, that the brachyleptorhine type is an intrusive racial element from the North-west moving along the margin of the Western Ghats up to latitude 12 and has gradually diminished as it progressed Southwards where the fundamental type presumably has been dolicho.

This would bring the original somatic characters of the Telegu and Tamil people into one group, the former losing its characteristics gradually towards the west as it came into contact with the broad-headed invaders, the latter, except in isolated classes, preserving its almost native purity today. In the course of his investigations Thurston* observed this difference of headform among the inhabitants of Southern India; for writing in 1909 he remarked "whatever may have been the influence which has brought about the existing subbrachycephalic or mesticephalic types in Northern areas, this influence has not extended Southward into the Tamil and Malayalam land, where Dravidian man remains dolicho or sub-dolicho." We have seen the light thrown by language on this question which is supported by our regional analysis of the existing materials, and which, therefore, may be regarded as the probable reason. It cannot, however, be considered as beyond doubt, until the anthropometry of the Telegu country east of longitude 78 as well as the skeletal materials in the numerous prehistoric sites in the Deccan confirm it. It is fortunate that under the leadership of Mr. Ghulam Yazdani, who is energetically excavating the ancient archæological remains in the Nizam Dominions, we may soon be able to find some human crania which will supply conclusive evidence on the whole problem.

Similarly though the association of Leptorhiny with Sanskrit language is indicated, the presence of the dolicho leptorhine element in Malabar as the result of this influence, cannot be regarded as certain until the excavation of prehistoric sites of this region reveal human crania which support the above hypothesis. The skulls found by Mr. Rea at Adittanallur, in the Tinnevelly district, however, show a distinct tendency towards platyrhiny, as well as a low cranial vault and prominent supra-orbital regions characteristic of the Veddah-Australoid

group. Material help can be furnished here by trained philologists, if they have the hardihood to undertake field investigations of the languages of the aboriginal tribes of Southern India who are reported to speak corrupt forms of Dravidian languages in the same way as has been done in the Red Indian languages of North America. For the researches undertaken by the pupils of Pater Schmidt* in the Australian languages just before the war, indicate the possibility of a relationship between the Dravidian, Papuan and Australian languages, though nothing positive can be said till intensive investigations take place in this country. If such a relationship can be shown to exist by future research, the entire Dravidian problem will be solved, as a definite correlation will then be established between it and the Veddah-Australoid race. The evidence of physical anthropology as indicated above tend on the whole to support this view which was first propounded by Risley and Turner. The Mediterranean affinities of the Dravidian culture, disclosed in recent researches in that case can be regarded as due to culture migrations without connoting anything about the race. Whether such a theory is borne out or not, there is no evidence either somatic or archaeological for the view that has lately become fashionable in India and which seeks to make the Dravidian man responsible for the Indus civilisation as well as that of Sumer, for both of whom are, intimately associated with brachycephalic people as the recently discovered skulls in the Pre-Sargonic sites at Kish† and El-abaid and Mohenjo-daro indicate.

(3) The third problem deals with the existence of the 'Arya-Dravidian' race. In describing the population of the United Provinces of Agra and Oudh Risley called them 'Arya-Dravidian', i. e., the result of the admixture of the Aryan and Dravidian-speaking races, on the ground that the data published by him, show the preponderance of a type marked by dolichocephaly and increased Nasal Index. In studying the distribution of racial types in North-western part of India, the available metric data indicate that the dominant element in this

* The Tribes and Castes of Southern India, Vol I, Introduction.

* Die Gliederung der Australischen Sprachen Anthropos, p. 251, 1912

†Excavations at Kish by S. Langdon, pp. 115-125, Paris, 1924.

region is characterised by dolichocephaly and true leptorhiny, which is present throughout Northern Rajputana, the Punjab and Kashmir, also probably including Afghanistan, and extending in varying proportion as far north as Yarkand. The skulls found at Sialkot, and the recently excavated sites of Nal and Mohenjo-daro reveal the same characteristics. So the present racial element may be said, to be the continuation of the type dominant from the earliest known times. As disclosed in Risley's measurements there is a sharp break in the eastward extension of this type which does not go beyond the boundaries of the Punjab in any appreciable extent. The question, therefore, is whether this represents the real state of things, or, the break is to be regarded as unreal, considering the known facts of history? Now, the anthropometrical measurements published in Risley's name were actually taken by Mr. Chandi Singh, a clerk in the office of Mr. J. C. Nesfield, then Inspector of Schools, who supervised him.* In the year 1896, however, Surgeon Captain Drake-Brockman, F. R. C. S., M. D., took a large series of measurements of the various castes in the United Provinces, under the auspices of the local Government. The detail individual measurements are not available but the averages are published by Sir William Crooke. So far as the stature and cephalic index are concerned, there is not much difference between the two series, but when the nasal index is considered a great difference is at once noticed. The mean nasal index for 420 Rajputs and 455 Brahmins as measured by Dr. Brockman are 63.8 and 99.1 respectively, whereas the average nasal index for 100 Rajputs and 100 Brahmins published by Risley are 77.7 and 74.6 respectively. In attempting to determine the comparative reliability of these conflicting sets of measurements, not only the high medical qualification of Dr. Drake-Brockman and the much larger series examined by him have to be taken into consideration but also the fact that neither Mr. Nesfield nor his assistant Chandi Singh can in any way be regarded as having had any training in anthropometry, and it is well-known that the correct measurement of the nasal length requires considerable anatomical training. On the other hand, it may also be possible that the technique employed by

Dr. Drake-Brockman in his measurements was somewhat different. The only skull of known antiquity found at Bayana near Agra tends to support Dr. Brockman's conclusions rather than those of Risley. It is time, therefore, that the importance of this question is realised and an intensive investigation is undertaken into the racial composition of this region, as Risley's current theory as shown above is open to serious doubt. Besides, as definitely determining the limit of the eastward extension of the racial type dominant in the Punjab, such an enquiry will clear up many obscure points in the racial history of the entire Northern India.

(4) The fourth problem is the distribution of the Brachycephalic Alpine type. A survey of the physical characters of the present population of India shows that along the entire Western littoral from Guzarat down to Coorg we find the concentration of the brachycephalic Alpine type. This element is dominant among the Guzarati, Marathi and the people of Coorg. As we have already seen, in the south it does not extend beyond latitude 12, and beyond longitude 78 E in the Deccan, as far as our present knowledge indicates. In Upper India, however, from Benares eastwards up to Behar we find the gradual increase of a broadheaded element whose maximum intensity is seen in the population of Bengal. In Bengal proper this dominance of brachycephaly is associated with leptorhiny specially among the upper classes where the leptorhine element is greater than in any other part of India outside the Punjab, if the data published by Risley are to be trusted. In accounting for this brachycephalic factor in Bengal, Risley supposed the influence of a Mongolian race seen on its outskirts. An examination of the Mongolian tribes along the boundaries of Bengal shows that they are not homogeneous. The brachyplatyrhine element is predominant in the south-eastern part bordering on Burma, whereas in the Brahmaputra valley it strongly inclines towards the dolichoplatyrhine, the brachyleptorhine type being dominant only along the Sikkim and Nepal borders. In Bengal on the other hand, the main concentration of the brachyleptorhine element is in the southern or deltaic region with gradual decrease towards the North and the East. Besides, the Bengal type is differentiated from the Lepcha and kindred tribes, in whom alone of all

* Preface to *Tribes and Castes of Bengal Anthropometric data*, Vol 1 1891.

the Mongolian types a marked presence of leptorhiny is found by having a more prominent nose. In studying the racial anatomy of the nose it is not enough to rely on the relation of the length and the breadth of the nose, the prominence or otherwise of the entire nasal skeleton has to be taken into account. Risley was, therefore, right in making the latter as the deciding factor in comparing the nasal characters of the Mongolian and other races. In his measurement of the Bengali people, however, the test by which the prominence of the nasal skeleton could be judged namely the biorbito-nasal-index was not taken except in the case of a solitary group. In the absence of this test consequently, his conclusion of the Mongolian origin of the Bengali people was not justified on the basis of his own data. Prof. D. B. Bhandarkar has shown, in his interesting account of the cultural affinities of the Nagar Brahmins of Guzarat with the Kayasthas of Bengal the identity of a large number of surnames of these two groups.* A comparison of the Anthropometry of these two, therefore, is instructive. The average stature of the Nagar Brahmins as given by Risley is 1643 mm against 1636 mm. of the Bengali Kayasthas. The average Cephalic and Nasal Indices of the former are 79.7 and 73.1 against 78.2 and 70.3 of the latter. The average biorbito-nasal-index of the Nagar Brahmins is 116.7 but in the case of the Bengali Kayasthas the figure is not available but judging from that of the Chandals of Bengal (one of the lowest classes of the population) which is 114.0, the value of this Index in the case of the Bengali Kayasthas could not be much different. Further, when the data are analysed it is found that 63 p.c. of the Nagar Brahmins are brachy and 53 p.c. are leptorhine against 60 p.c. brachy and 75 p.c. leptorhine in the Bengali Kayasthas. It is, therefore, difficult to understand how the one could have Scythic, and the other Mongolian origin. Besides as Rai Bahadur Ramaprosad Chanda† has pointed out and who incidentally was the first to show weakness in Risley's theory that typical Mongolian characteristic such as the presence of the epicanthic fold absence of bodily hair are not to be found among the Bengalis. This must not be taken to mean that Mongolian admixture is denied altogether in Bengal—it is simply

meant that it is not sufficient to explain the dominant type in Bengal. The only way to account for it is to link it up with that of the Western littoral through Central India, of which as we have already noticed there is some probability judging from the identity of surnames. It is in the central region, therefore, that investigation is necessary to find out how far the continuity of type exists from Bombay to Bengal. The origin of this brachycephalic Alpine type in India was hitherto unexplained. The recent discovery of brachycephalic crania in Sind has lent some probability to the theory of a very early migration of this element in India. But its extension both in the South and in the East will never be fully understood until archaeological excavation of the numerous prehistoric sites yields skeletal materials showing these characteristics. The excavation of the Copper age remains in the Chotonagpur districts discovered by Rai Sarat Chandra Roy Bahadur would be of great significance as they may not improbably throw some light on the racial origins of the people of Bengal.

From a consideration of the foregoing facts it would appear that the greatest necessity in the field of Indian anthropology is the excavation of the archaeological sites in search of remains of its prehistoric inhabitants; for not only the racial history of ancient India cannot be reconstructed without its aid but it also holds as already stated, the secret of the somatic relationships of the present population of India. In the long history of this country whose true antiquity is now being revealed, the only documents that we possess bearing on the physical constitution of its past inhabitants are the two skulls from Bayana and Sialkot, the skulls from an Iron age site at Adittanallur and the recent finds in the Indus Valley. Outside of these we have no materials for guidance. In his account of the first two of the above skulls, which constitutes almost our sole literature on the subject, Sir Arthur Keith has remarked—"There is no anthropological problem more in need of investigation than that of the prehistoric inhabitants of India. We all wish to see applied to India the methods which have brought to light the ancient races of Europe. Nor is there any reason to doubt that there are hidden away in more recent deposits of river valleys and caves, in prehistoric isolated interments and communal cemeteries, records of the ancient races of India. They have not

* *Indian Antiquary*, p.p. 7-37. 1911

† *The Indo-Aryans*, part I, pp. 69-70.

been seen nor found because they have not been patiently and systematically looked for.* It is true as Sir Arthur Keith has noted that no systematic search has been made for the skeletal remains of the prehistoric races of India, and considering the vast number of ancient sites in this country and their accessibility, the lack of interest in these explorations is certainly deploring, but what is worse and inexcusable is the irresponsible manner in which such materials were treated, when luck put them in the hands of our explorers. A great part of the literature on the pre and early historic sites in India is tragic reading for the discovery of numerous human skeletons are recorded, but not a trace of them could now be found anywhere in this country! In his account of the excavation of the Great Temple Mound at Indrapura in the Gorakhpur district which roughly corresponded to the ancient Kingdom of Kosala and assigned to the 4th Century A. D.† Mr. Carlleyle § late of the Archaeological Survey, writes "I have called this the Skeleton Mound, because I found five human skeletons in it. One of the skulls found had a very projecting jaw exactly like that of a Negro. This belonged to the skeleton of a male nearly 6 feet in length; but close alongside of it I found the skeleton of a female, 5 feet 6 inches in length, the facial part of the skull of which had a straight even profile. Another skeleton was placed across or upon the doorway of one of the temples. Four of the skeletons had their heads placed towards the north but the fifth was placed the reverse way." In another part of the same temple, the writer observes, "A human skeleton lay across the doorway. Two more human skeletons of a male and a female lay nearly side by side, while a fourth skeleton lay just beyond the wall toward the west."

Similarly in his excellent work on the "Indian Prehistoric and Protohistoric Antiquities", Bruce Foote records the discovery of a human skeleton lying in a flexed position in a large stone circle in

Central Mysore near Savandurga rock * In describing the cairns numbering over 268 at Jewurgi in the Shorapur district in the Madras Presidency, Meadows Taylor† mentions the discovery in one of numerous human skeletons which are mostly 'of small size as to height but having bones of unusual, thickness and strength'. In a Neolithic tomb in South Mirzapur, Cockburn § found the 'complete fossilized skeleton of an adult male.'

Not a trace of the skeletons mentioned above, and many more recorded in the accounts of the excavations of the prehistoric sites of India not mentioned here, could be found at present. One naturally would like to know what has become of them—the documents that are of priceless value in the reconstruction of our ancient history? It is unfortunate but nevertheless true, that hitherto archaeology in India meant only the reading of some Sanskrit inscriptions and the preservation of ancient monuments. While they are undoubtedly necessary they are not its chief functions. Its proper aim should be the reconstruction of the ancient history of a particular land and people. In Europe as well as in Central America not to speak of Egypt, and the Near East, the unrecorded history has been unearthed by its aid, but in order to be able to do so the fundamental unity of archaeology and anthropology has first to be realised. Neither in Europe, nor in Egypt or America such splendid work would have been possible if the help and co-operation of anthropologists were not sought, for the culture or civilisation of a people is a complex whole and its full study involves the researches of different lines of workers. Actually how much can be achieved by the combined efforts of scientists with pure archaeologists is to be seen in Pumpelley's excavation of Anau where the team the work of geologists, anthropologists, zoologists and archaeologists added so much to our knowledge of the ancient civilisation of Southwestern Siberia. In the excavation of our archaeological sites, this aspect of the question has to be more fully recognised than it has hitherto been in this country not only for the complete-

* The Journal of the Bombay Anthropological Society, p. 663, 1917. Bombay.

† Catalogue and handbook of the Archaeological Collections in the Indian Museum by John Anderson, part II. 1883 Cal. pp. 121-122.

§ Report of Tours in the Central Doab and Gorakhpur in 1874-75 and 1875-76. pp. 79-80. 1879 Cal.

* p. 180.

† Transactions of the Royal Irish Academy, p.p. 339-40, Vol. XXIV, 1873 Dublin.

§ Indian Antiquary, Vol. I. p.150.

ness of the work, but also for the proper handling and preservation of such of its finds—specially the bones—which require special treatment in the hands of experts if they are not to be irreparably damaged. Fortunately the discovery of the Indus Civilisation has aroused keen interest in the importance and urgency of archaeological studies, and in Sir John Marshall we have a man of wide learning and experience who can be depended upon to direct such investigations in true and scientific lines.

We may, therefore, confidently hope that the neglect and irresponsibility shown in the past which led to the loss and destruction of much of the discovered skeleton remains of India's prehistoric inhabitants, will not be repeated in future but a more systematic search will be made for them. In that way we will be able gradually to add to our knowledge of the physical characters of the prehistoric inhabitants of India and which alone will enable us to understand her present racial affiliations.

THE GARDEN CREEPER

By SAMYUKTA DEVI

THE house stood on Harrison Road. On the broad parapet of the terrace were arranged flower-pots, containing glorious roses, jasmine and chrysanthemums, also rows of exotic flowers and ferns.

The owner of the house was Shiveswar Ganguli. The name sounds old and orthodox, but the man was young in years and ultra-modern in opinions and theories. Even the present age seemed too backward for him,—he lived in the future. But of that, hereafter. Let us get on with the story.

It was nearing midnight, and the streets were beginning to get deserted. Only some hackney carriages rattled past, now and then, and belated drunkards reeled homewards, shouting and gesticulating. Shiveswar Ganguli was walking about excitedly at this time of night on the terrace. His eyes looked strangers to sleep, and his forehead was covered with beads of perspiration. His curly hair, too, hung damp and unkempt on his brows. Yet, it was not warm, and he carried a rich shawl across his shoulders. One end of the gold embroidered thing trailed behind him on the floor, but he had no eyes for it. He seemed to be listening for some sound. The light from the street lamp near by, shone full on his anxious face.

A large car, with its black hood up, two palanquins and a closed carriage waited in front of the house. There was not much

noise, but every room had its lights turned on, and people moved about all over the place. Only they moved on tip toe, so as not to make any noise. A woman, with face hidden behind a veil, came to him and whispered something. "Is she a bit better?" he asked. The woman nodded and went in.

He had grown tired of walking and went and sat down on a bench by the side of the flower-pots. Just as he did so, he heard the blowing of a conch-shell inside, but the sound subsided almost at once. A commotion was heard in the inner rooms. Shiveswar got up hastily and the veiled woman appeared again, beckoning him in.

The inner apartments were tastefully decorated. Modern paintings and pictures abounded. There were landscapes, old paintings of the Mughal School, and many photographs. But not a single picture of any god or goddess of the Hindu pantheon. The first room was furnished in Mughal style too. It contained a huge picture of the Taj Mahal and, surrounding it, pictures of Akbar Shah, Nurjehan, Jehangir, Shah Jehan, etc. A rich carpet was spread on the floor, and fat bolsters of velveteen and Lucknow print were arranged on it. Flower vases and incense burners and scented bottles of silver and marble were scattered profusely everywhere. Two huge chandeliers lighted the room.

The next room was a medley of Japanese and English furniture. Painted Japa-

nese mats, hung like curtains in front of the doors, whereas the windows sported curtains of printed muslin. There were a grand piano in one corner of the room and a painted wooden screen. The rest of the furniture were of foreign design and so were the lights and fans.

In a small room, situated in one corner of the verandah, a few pictures of oriental gods and goddesses were scattered here and there carelessly. A glass case, full of earthen dolls and toys, stood in one corner. They too showed signs of neglect.

Another room contained plates and utensils, made in Benares and Kashmir. These were taken care of, properly.

After these rooms, came the inner apartments. In front of a room here, quite a little crowd had collected. These were mostly servants. Inside, there were doctors, midwives, nurses, besides a number of women. Shiveswar pushed his way in and found his mother, Mokshada Devi, rocking a little baby girl in her arms. As he came in, she looked up and said, "So you have come inside the lying-in-room? But why should I take exception to your coming? Nearly all the world had been inside it. And after all this fuss, your wife brings forth a girl!"

She tried to smile scornfully, but her joy at the arrival of this new being, somehow mingled with the scorn.

"Does it matter?" asked Shiveswar. "I cannot see any sense in your antiquated prejudices. Is a girl less valuable than a boy? Is she less important in the scheme of creation? I don't see any difference. But of that, hereafter. What does the doctor say about her?" He looked at his wife as he spoke, and his face became anxious again.

"I don't know, my dear," his mother answered, "they talked in English. You better ask him yourself."

The doctor did not hold out any great hopes. Still, there was hope as long as there was life.

After the doctor had left, Shiveswar returned again to that room. "Why don't you go and lie down?" his mother asked. "You have been on your feet the whole of the time. What did the doctor say?"

"Nothing definite," her son replied. Then after a while, "Mother, we should give a name to the new baby."

The mother did not look over-enthusiastic

at this proposal. "You are absurd," she said, "what's the hurry? This is not the proper time."

But the new mother had recovered consciousness by this time. In a weak whisper, she said, "Why not now? I might not be here to hear it, if you wait much longer."

Her husband bent down over her and whispered, "Don't Hem, please don't. You pain me very much. You are going to get well. But we shall give baby her name to-night, all the same. Mother, what name, do you think, would suit her best?"

His mother had gone to the other end of the room, and was talking to a servant. She came back to them and said, "So it must be to-night? But why do you ask me? You won't go by my taste."

"Still, there's no harm in choosing it," her son said; "perhaps, your choice and ours might be alike."

"One of my friends had a grand-daughter named Muktakeshi," his mother said. "I liked the name. Your daughter is born with quite a mop of hair and it will increase with her growth. So this name would suit her quite." Her son pondered for a moment, with his brows puckered. Then, "All right, mother," he said, "let us compromise. We shall give her a name which shall be half of your choosing and half of mine. Let baby be called Mukti. It was fortunate that I asked you, otherwise, this beautiful name would never have struck me."

"Beautiful indeed!" sniffed his mother. "But do as you please. I have many things to attend to now." With that, she went out of the room.

A nurse came in. The baby's mother smiled a pallid smile, on hearing her name, and looked at the small being sleeping by her side. She was too weak to speak and so remained silent. Her husband too went out.

In the house, joy was subdued on account of the illness of baby's mother. At last the tension ended. The young mother departed to the great unknown. Perhaps she remembered her baby there, perhaps she forgot.

Her mother-in-law wailed aloud in her grief. Her son sat like one stunned, with the baby clasped in his arms.

(2)

Shiveswar's name suited him very little. Though he was not possessed of an excessively

bad temper, still he was very hard to get on with. He was a reformer, an extremely thorough-going reformer. He could not tolerate superstition, in any form or guise. He hated gods and goddesses. Unfortunately, his parents were not of the same ilk; so they named him after one of these objectionable beings and so doomed him to life-long suffering. There was no way of getting out of it now.

When he had first got admitted into a school, this thing did not strike him at all. Even when he was at college and had safely passed through two examinations, he did not trouble himself much about his name. Otherwise, he would have changed it, before it laid for itself a solid foundation in the calendars of the university. But martyrdom was in store for him; so he was too late to effect this reformation.

After he joined the law college, he had devoted himself heart and soul to the carrying of the standard of reform everywhere. One day, he got invited to tea, in the house of Abinash, one of his friends. A hot discussion broke out about social evils. Suddenly, one of his friends, Anadi by name, turned to him and asked, "Well Shiveswar, you have reformed nearly everything you could lay your hands on. Even in this blistering heat, you are sipping hot tea, leaving alone the glass of *sherbet*, because it is orthodox. But why didn't you begin at the beginning? Your name is Shiveswar, is it not? Shiva, the leader of the pantheon with five faces, three eyes, lord of two wives and the smoker of *ganja*! Shiva the greatest idol of all, appears to be your patron saint! Don't you think it a superstition, to answer to this name at all?"

Shiveswar was non-plussed. Why had not he thought of it before? But no use crying over spilt milk now. What is done is done. "What can I do?" he said, "My name was not chosen according to my taste. My parents hardly consulted me, when they perpetrated this atrocity."

"But don't make the same mistake in the case of your children," said Anadi.

"Certainly not," cried Shiveswar, nearly jumping out of his chair, in his excitement. "You won't find anything of the sort near me."

Shiveswar had been married early, and here too, he had not been consulted. So when the bride came to live with her husband, nearly five years after the marriage ceremony,

her husband set about reforming her at once.

Her name was Haimabati, which is a very orthodox one. So, "Look here, my dear," her modern husband said, "your name is too old-fashioned. I want to change it, a bit. Have you any objection? Don't you think, the name Hemnalini sounds much better than Haimabati?"

The heavily veiled bride remained silent in amazement, at this proposal of her husband. Perhaps, she took it as a jest. Shiveswar waited in vain for her to look up or speak. He could scarcely change her name for her, without her consent. A reformer could never play the tyrant over a woman. So he had to coax and cajole for a pretty long time. At last his efforts were crowned with success, and, "do as you think best", replied his wife. With that he had to remain content, for the time being.

But this reformation brought him small credit, because few ever heard of it. Nobody called the bride by her name, except her husband. He, too, never did so, in public. In her father's family, they addressed her by her nickname Poonti, and no reformation was possible there. But Shiveswar was very much pleased with himself; so it was all right. Thus the first brunt of reformation was borne by his wife.

Then Shiveswar began with his house and furniture. He was a rich man's son and so could indulge in his whims safely. So, as soon as he became a finished lawyer and began to walk the courts, he felt himself important enough to make his will felt everywhere. His father's old house at Bhowanipur and its accumulations of age-old rubbish, first came under his notice. The new house, on Harrison Road, had already been dealt with.

The only inmates of the house were Hemnalini and himself. She spoke very little, naturally, and moreover she held her husband in such high esteem, that it was simply unthinkable for her to try to prevent him from doing anything he wanted to do. She would not even criticise. The only person who could have stood in Shiveswar's way was his mother Mokshada Devi. But she could not be prevailed upon to leave their country house and settle in Calcutta. So Shiveswar went his way, unhampered. In his wild zeal, he demolished the old places, erected for family worship, banished the gods and goddesses and did away with the beautiful arches, nicely wrought altars, the lamps for holy illumination, the conch-

shells, with lotuses engraved on their white bodies. The bereft Muse looked with tearful eyes at her desecrated abode, and left in sorrow.

His friend Anadi came to have a look and cried out, "I say, Shiveswar, what's this? You are behaving like an iconoclast. What are you trying to become? A Christian or a Muhammadan?" "I am trying to become nothing," said Shiveswar gravely. "I am not destroying the old images, in order to institute new ones, in their places. I am on the side of destruction, because I believe obedience to any creed is nothing but slavery. So, I am determined to do without any of them."

"You are mad," said his friend. "This fad of reformation is turning you into an absolute lunatic. Are you determined to upset all the laws of creation? Put an ice-bag on, it might cool your ardour a little. If you don't, I shall enlist your wife's services. Somebody must take proper care of you."

In spite of all his zeal, Shiveswar had a loving heart. He could tolerate everything from the persons, he loved, or, who loved him. But, nothing could shake his convictions. He engaged a music master, a teacher of drawing and painting for his wife. The music she learned was foreign and the teachers taught her merely to copy western pictures. He thought of engaging a Hindustani music master also, in order to teach her Eastern music. But he demurred, because these fellows insisted on singing songs consecrated to Krishna and Radha, whom he abominated. Hemnalini liked the sitar, much more than she liked the piano. But she left everything to her husband, as she had implicit faith in his judgment.

So she took off her old-fashioned gold bangles and put on foreign made bracelets. She left the store-room and the kitchen and began to pass her days among her musical instruments and her books. She liked them. Her husband spared no pains to make her happy. He ransacked all the shops and bought all the clothing, jewellery, books and every other pretty thing, that took his fancy and took them home to her. He could not rest without doing this. The young wife would smile sweetly and say, "Are you determined to buy the whole world for me? Do I need so many things? I can do without most of them."

"Perhaps, you could," her husband would say, "but I cannot. Whenever I see anything beautiful, I want you to see it too, otherwise, my seeing is not complete. I don't see any use in having money, if I cannot buy everything for you. Wealth loses its importance, when it ceases to serve you."

Hemnalini understood him of course, but she felt herself too unworthy of such a great love. She would remain silent in embarrassment. The belief in her own unworthiness took away even from her joy, in being the possessor of such a love. She would escape from his presence, and think and think on his words, sitting in some quiet corner.

But her days were numbered. She left her husband, and all that his love had procured for her. Shiveswar's house lost its only presiding deity. She left behind her a little baby girl, that her husband's great loving heart might have something to cling to.

(To be continued)

A MANUMIT STUDENT ON FREEDOM

Isn't it great to be free?
To say, "come and have fun with me,"
And to shout and to say,
"Oh joy! oh joy! I am free!"
Isn't it great to be free?

To be able to climb every tree
To play with the girls and boys,
And to make all sorts of noise.
Oh, girls! Oh, boys! We're free!"
By BERNICE, AGE 9.

ART IN THE WEST AND THE EAST

I

BY NAGENDRANATH GUPTA

IN the mythology of ancient Greece the Muses are represented by a sisterhood of nine divinities, whose favourite haunts were Mount Helicon and Mount Parnassus, and who presided over and cherished various arts. Five of them had different forms of poetry in their keeping. Singing and harmony and dancing claimed the ministrations of two others, while history and astronomy were looked after by the remaining two. But such fine arts as painting and sculpture and architecture were left to look after themselves without the inspiring guardianship of any of the Muses. On the other hand, the ancient Aryan mythology of India names a single tutelary goddess, Sarasvati, of the arts. She is pictured as a standing figure with her feet gracefully and lightly poised on a lotus flower, which is symbolical and suggestive of a whole world of art, and holding in her hands the *vina*, the famous stringed instrument emblematic not merely of music but also harmony, which is the essence of all art. Since all art, imaginative, creative and formative, has the same spring and its various expressions proceed from a common source the conception of a single inspiring divinity is an appropriate one. There is such striking similarity between Aryan and Greek mythologies that there can be little doubt that they were the common inheritance of an ancient people which divided east and west on the adventure of life, and while the Aryans in India concentrated on the evolution of the spirit and scaled the heights of the Upanishads, the Aryans in Greece became the greatest artists and warriors in the world and no mean rivals to their distant cousins in literature and philosophy. But in religion they made no advance beyond the faith they had brought with them.

Of the four Vedas the Sama Veda is most highly praised because it consists of chants or songs of praise. In the *Bhagavad Gita* Sri Krishna says, "among the Vedas I am the Sama Veda." Sarasvati is represented as the essence

of the Sama Veda. The earliest and the greatest artist is the poet, who, in the ancient times merely chanted his poems. Some of the greatest poems were composed before any script and writing materials were known. Early poetry was mnemonic and the verses flowed out of the lips of the poet as clear water gushes out from a spring. It was a spontaneous outpouring and the listeners committed the verses to memory. This is the fashion in which the Aryan scriptures and poetry were preserved for a long time. Similarly, singing must have been known and practised long before musical instruments came into use. Men and women must have sung even as the birds sing for the pure joy of singing.

Every other form of art must be of later origin. The cave-man had enough to do in satisfying his primitive instincts. He had no house to decorate, no walls on which to hang pictures. Still the instinct of art is as ancient as the primitive man and prehistoric paintings and engravings have been discovered in ancient cave dwellings. Decorative and pictorial art has been traced back to the time of Menes, the first king of Egypt, 5500 B. C. and it must have been in existence even earlier. Even the pigments have not lost their brightness and the beautiful Egyptian blue may be still admired, while the motives of decorations may be easily identified. It is inferred that painting as it is now understood was not known to the Egyptians, but as a matter of fact easel and portable paintings cannot be preserved for very long. The sacred scarabs, the vultures, the human figures, the wall decorations of the tombs, the paintings on the mummy cases indicate a length of life that fills the beholder with amazement, apart altogether from the artistic merits of the decorations. The thrill that was created by the opening of the tomb of king Tutankhamen in the valley of the Tombs of the Kings at Luxor, which occupies the site of the 'hundred-gated' Thebes has not yet altogether subsided.

The marvellous objects discovered within the royal tomb are substantial additions to the world's knowledge of Egyptian art. The golden chariot, the wonderful vases, the heads of the typhonic animals forming the framework of the Royal couch are finished works of art and were placed in the sepulchre more than three thousand years ago. Paintings found on the funerary equipment in the tomb show remarkable progress in that art while there are spirited pictures of hunting scenes showing the king and the queen. In one picture the young queen has accompanied her husband to a duck shoot and is handing him an arrow and also pointing out a duck with the other hand. In the sterner chase of the lion and other big game the king is represented driving in his chariot drawn by fiery horses, accompanied by his great Slughli hounds and his followers in the distance. The most valuable treasure found inside the coffin itself is a magnificent manuscript, the first Royal Book of the Dead, consisting of a papyrus roll, over 100 feet long, and 'embellished with hundreds of paintings in colour by Egypt's greatest artists in her supreme period of decorative art.' Egypt alone knew the art of preserving the dead and embalming the flesh and the bones that begin to putrefy a few hours after death in such fashion that the mummies may be seen to this day retaining the resemblance to living humanity. It is a lost art well lost, for the heart is filled with a great pity when one thinks of this manner of disposing of the dead. Here was a great people now extinct possessed of an ancient civilisation, much wealth and many arts. Yet the Egyptians knew nothing about the higher phases of religion and did not realise that the human body is like a cage in which the soul tarries and when the spirit is fled this tenement of flesh is like an empty cage from which the bird has escaped. The poor ignorant Egyptians provided for the dead as for the living, with meat and wine, chariot, chair and couch their thoughts being unable to travel beyond this world. And then one thinks of another ancient people who thought deeper and whose faith was truer and higher, who believed that the flesh is composed of the five elements and should mingle with them after death, who consigned the dead to the flames and scattered the ashes to the winds of heaven. The embalming and preservation of dead human bodies

appear all the more inexplicable in view of the tradition about the phoenix, the fabulous Egyptian bird reputed to visit the temple dedicated to it at Heliopolis every 500 years, and which rose every time as a new phoenix from its own ashes.

The history of Chaldean and Assyrian art is written in the fragments that have been recovered by arthaeologists by excavating the ruined cities of Babylon and Nineveh, opposite the modern Mosul, while part of the political history of Assyria has been traced by deciphering the cuneiform inscriptions on tombs, monuments and other remnants of monumental architecture. Assyrian painting and decoration have been found on glazed bricks and stucco and sculptured slabs. There is evidence that Nineveh imitated and adopted the art of Babylonia, though the Assyrians were superior to the Chaldeans in sculpture. The winged bulls of Nineveh, the great alabaster figures, half man and half bull or lion, that formed the portals of palaces, the beautiful positive and negative colours on the walls of Ninevite palaces are triumphs of high art. The sculptures and bas-reliefs are rich in figures and fantastic creations. The Greek historian Philostratus has given a vivid description of the palaces of the Kings of Babylon covered with burnished bronze that glittered at a distance and the opulence of silver and beaten and even massive gold that decorated the chambers and porticoes. It was in one of these palaces that Belshazzar, the last of the Kings of Babylon, made a great feast and commanded that 'the golden and silver vessels from the temple in Jerusalem, taken out by his father Nebuchadnezzar, should be brought forth so that the king, and his princes, his wives, and his concubines, might drink wine therein. And as they drank they praised their gods made of precious and base metals, wood and stone. In that same fateful hour, we read in the Book of Daniel, came forth fingers of a man's hand, and wrote over against the candle-stick upon the plaister of the wall of the king's palace; and the king saw the part of the hand that wrote.' Neither the revellers, nor the astrologers, the Chaldeans and the soothsayers could explain the meaning of the words written on the wall, and hence Daniel was called to interpret them, and he interpreted them as the divine judgment pronounced upon Belshazzar, the king, since he had

been weighed in the balance and found wanting. That same night the king was slain and Darius, the Median took the kingdom. The writing is ever the same on the palace walls of kingdoms and empires, but there are no eyes to see and no Daniel to interpret it. As it was in the past so it is in the present and so will it be in the future. The decree never varies : God numbers every kingdom, and finishes it when it is weighed and found wanting ; and it is divided and given to others. As it was with Babylon so was it with the Aryan kingdoms and Buddhist Empire in India, Egypt, Assyria Persia, Greece and Rome and the Moghal Empire ; and so it has been now with China, Russia, Germany and Austria. And as to the future it is not given to us to lift the veil. The moving finger writes, and having writ, moves on to other palace walls.

Unlike the vanished kingdoms of ancient Mesopotamia Persia has had a more or less continuous history of art, of which the individuality has been maintained though the country itself has been invaded and conquered by other nations. It has influenced several industrial arts of Europe and the East. "The Lion's Frieze" found in the ruins of the ancient Persian palace at Susa is a piece of the finest sculpture. Under such kings as Cambyses, Cyrus, Darius and Xerxes ancient Persia attained a magnificence which has probably never been rivalled. The palaces at Persepolis, Susa and Ecbatana eclipsed everything known before and were vast treasure houses of art. Ancient Greek writers not unnaturally wrote lightly of Persian conquests and riches, but archaeological researches have proved that the Greek accounts underestimated the extent of Persian achievement. In the Book of Esther there is an accurate account of the royal feast given by the king Abasuerus, the Xerxes of history, "unto all the people that were present at Shushan the palace, in the court of the garden where were white, green and blue hangings, fastened with cords of fine linen and purple to silver rings and pillars of marble: the beds were of gold and silver, upon a pavement of red, and blue, and white and black marble. And they gave them drink in vessels of gold, (the vessels being diverse one from another,) and royal wine in abundance according to the state of the King.* Great and small were alike bidden

to this feast which lasted for seven days. If this was the court of the garden what must have been the interior of the palace like ?

It has been observed that of all the nations of the world, living or dead, the ancient Greeks and the Japanese, both ancient and modern, can alone be regarded as nations of artists. The Greeks cultivated physical beauty as a thing of art and they were the finest looking race that the world has seen. Up to this day a man with a fine head and handsome regular features is compared to a Greek or the statue of a Greek god. Pictures of beautiful gods and goddesses were suspended in bed-rooms so that men and women might behold them the last things at night and their eyes might rest on them the first thing on awakening in the morning. Women wore gold chains round their knees so that they might walk with measured and graceful steps. And this national love of the artistic and the beautiful translated itself in their unsurpassable creations of art. It may be doubted how long the Japanese will be able to retain their claim as a nation of artists since they have been drawn into the maelstrom of western materialism. Surface painting being the most quickly perishable form of art no remains of Greek painting are to be found, but there is historical record that the Greeks painted on walls, panels and canvases, and the names of certain schools of painting, such as the Ionic and the Sicynian, are still known. We know that Apelles, the court painter of Alexander the Great and called the Prince of Painters was a great artist. The name of his most celebrated painting is known, but the picture itself is not in existence. There are Greek books giving accounts of large paintings on the walls of public buildings and other moveable pictures. What significance would the name of Homer have conveyed to the world today if the Iliad and the Odyssey had perished ? And in his own time the greatest epic poet of Europe, reputed to have been a wandering minstrel, was a man of so little consequence that partially nothing is known about him, his birthplace is unknown and his date is put anywhere between 1100 and 700 B. C. And yet Homer was the greatest of all the artists of Greece. To read the

Painting. James Ward. Some statements of facts are also taken from this book.

* History and Methods of Ancient and Modern

names and descriptions of pictures that are extinct is like finding a commentary on some famous book of which the text is lost. Even so late as the last century Ruskin wrote that he never intended to republish "the Seven Lamps of Architecture" because the book had become useless on account of the buildings described in it having been either knocked down 'or scraped and patched up into smugness and smoothness more tragic than uttermost ruin'. And in this century German cannons have irretrievably ruined the famous Cathedral of Rheims.

In architecture, sculpture, designing and painting Greece reached the summit of excellence in the Classic period. The aim, whether in statuary or other forms of figure representation, was the perfection of human beauty in both sexes, and the figures of the gods and goddesses were the highest expression of such beauty. The figure of the Greek god Apollo was the ideal embodiment of the most perfect and the most glorious manhood. The most celebrated works of Phidias, who is designated the greatest sculptor of Greece, and therefore of the world, were the colossal statues of Athene and the Olympian Zeus, the latter being considered his masterpiece. The human ideal was never transcended and the inspiration of the Greek artists was the conception of the physical ideal of manhood and womanhood. The figure of the Sphinx in Egypt is a much older monument and it may not possess the embellishments of the highest Greek art, but it fills a larger place in the imagination of the world than any statue of Greece and Rome. The strange fable associated with the name, the famous riddle which Oedipus solved and the mystery of the Sphinx have all been worked into the immense, rock-cut figure that dominates landscape in the vicinity of the Pyramids. The figure partially resembles the fabled monster, the body and paws are those of a lion, the face and breast those of a woman but the beholder perceives nothing grotesque at all so impressive is the face in its calm dignity, so overpowering is the whole figure in its sovereign power. It still stands as the riddle of the ages, mystic, inscrutable, tranquil, powerful.

From the remains that are still left of the achievements of the art of Greece some idea may be formed of what Hellas must have been in the height of her glory. The traveller, the artist and the archaeologist

may still gaze on what is left of the Acropolis, the Temple of Victory and the Parthenon. The Theseum, the ancient temple of Theseus, with some modern renovations, is still entire. Hellenic art has exercised a potent influence just as Greek literature and Greek philosophy have permeated Europe.

Though independent of origin early Roman art inevitably came under the influence of Hellenistic art, which left its firm impress on the Augustan period. The Emperor Augustus was the patron of all art and the most striking monument intended to glorify him was the *Ara Pacis Augusti*—the Altar of Peace of Augustus. The reliefs of the *Ara* are historical portraits of great importance. The occasion selected was when the Imperial House and the highest aristocracy of Rome accompanied the Emperor when he made the first sacrifice at the altar. 'Priests and officials, proud youth, beautiful women and well-bred children', servants, sacrificial animals, fruits, garlands are all represented with great skill and dignity of treatment. A German writer holds the view that the 'world-propelling genius of Augustan' art was not a sculptor but the poet Virgil.*

At a later period Latin art freed itself as an original national art. Under the Emperors Titus and Trajan Roman art established its individuality. The Coliseum and the Arch of Titus, the historical sculptures of the time of Trajan, the fully developed arch of Roman architecture, the cupola of the Pantheon built under Hadrian surpassed the products of previous arts. Latin art was particularly strong in portraiture and the beautiful and varied Roman busts have never been rivalled. And like Greece Rome has given to the world a literature which will endure when her triumphs in stone and marble will have disappeared. By a strange irony the volcanic eruption which destroyed all life in the cities of Pompeii and Herculaneum left the art treasures of those cities in a state of perfect preservation and the removal of the incrustation of lava has enabled the world to realise that 'the decorative art on the wall spaces at Pompeii, the work of Greek artists, has never been equalled or excelled.'*

As the mind's eye roams over the past the solemn question comes unbidden: Where are the palaces of the Pharaohs of Egypt,

* Franz Wickhoff, Roman Art.

the gilded chambers of Cleopatra, the dazzling edifices of Babylon and Nineveh, the vast mansions of unparalleled magnificence in Percepolis and Susa, the proud structures of granite and marble, bronze, gold and silver that lifted up their heads as a challenge to eternity? Time, the great obliterator, has passed his sponge over them and, lo: they have vanished even like the palace raised in a night by the genii of Aladin's lamp. And Earth, the great Mother and the final resting-place of all, has hidden the ruins away out of sight in her own wide and deep bosom. The dead are sometimes better housed than the living: the Pyramids, the most massive structures of antiquity, and the Taj Mahal, the most exquisite creation of medieval art, are houses of the dead. Tutankhamen's grave has been found; who can point out the ruins of the palace in which he lived?

The transition from pagan Rome to Christian Italy corresponded with the decline and fall of Rome and the disappearance of ancient Roman art. In early Christian art, in which the strong influence of the form and technique of Roman art is obvious figure decoration was avoided on account of the antipathy to heathenism and pagan gods. The fierce denunciations of some of the Hebrew prophets against Babylonian and other gods fill part of the Old Testament. As, however, the prohibition against the making of images is not confined to the Bible the aspects of prohibition in art among different peoples may be considered together. In the Aryan scriptures there is nothing mentioned, but no Indo-Aryan artist ever thought of making an image of the Brahman, the God of the Upanishad. Even the Puranic divinities were not represented by figures for a considerable time. Buddhist sculptors and images in the time of Asoka illustrated in reliefs and paintings the many incarnations of the Buddha as told in the Avadanas and the Jataka tales but not one of them ventured to make a figure of the Blessed One. Probably the first images of the Buddha were made under the Kushan Kings in the north-western part of India and King Kanishka was a great patron of art. Of the two divisions of Buddhism, Mahayana and Hinayana, the Hinayana sect has been always opposed to any visible likeness of the Tathagata. In

the old Testament there is an emphatic prohibitory mandate in the second commandment. There were to be no other gods before God, and all images and likenesses, graven or otherwise, for worship were forbidden. Before the Exodus Moses had seen the gods of Egypt. The obedience to the commandment was not always absolute, for there was a bronze figure of the serpent in the Temple of Jerusalem itself, but when Israel was at the height of its power and the supremacy of the Synagogue was undisputed for nearly a thousand years all relics and traces of the ancient formative art were destroyed. The iconoclastic zeal appeared among some of the converted Romans also. In the eighth century Leo the Isaurian, known as the "Iconoclast," was Emperor of the Eastern Empire and he issued an edict against the supposed worship of images and this edict was confirmed by a council of bishops. The production of sacred sculpture, certain forms of mosaics and monumental paintings was prohibited and many valuable works of art were destroyed. Leo burned the library at Constantinople containing above 30,000 volumes and a quantity of medals. The Prophet of Arabia was born among a race of idol-worshippers and his hatred of idols and images may be easily understood. On his return to Mecca after the Hejira at Medina all the idols in the Caaba were destroyed. In the Koran the commandment is, "Verily, God will not forgive the union of other gods with himself!"* The interpretation was that not only should the followers of Islam have nothing to do with images but these should be destroyed wherever found. This is the explanation of the irrational and furious iconoclasm which destroyed or disfigured most of the sculptures in India and burned many thousands of pictures and palm-leaf manuscripts. The effect on several branches of art so far as the Saracenic world is concerned has been complete sterility. It reminds one of a single potent German word displayed on the highways and byways of Germany when the junkers swaggered along the streets and before the Kaiser and his entourage had bolted like rabbits to their new-found warren in Holland. *Verboten* not allowed: It is not permissible for a Mussalman ruler to stamp his effigy upon his coins. No artist in the ranks of Faith-

* James Ward. History of Painting.

* The Koran Sura IV.

ful may become a sculptor. Saracenic architecture rigidly eschews all figures, even of birds and animals. Persia had a tradition of art before it was converted to Islam and consequently all secular art could not be summarily abolished from that country. Besides, the Sufis regard Mansoor, who proclaimed *Un-al-Huq* (I am God) and was condemned to death, as one of their most spiritual leaders who had attained the fourth or highest stage of Sufi-ism. This doctrine of the identity of the soul with God, became a recognised factor in Persian thought and Persian poetry. One hardly knows whether Moghul painting in India was introduced surreptitiously or openly, but the Emperors under whom it most flourished, Akbar, Jehangir and Shah Jehan, had not the zeal of Leo or Kala Pahar. But the ban under which figure representation is placed does not apply to the inscription on the Dewan-i-Am of the palace in Delhi in which it is emphatically repeated three times that the Hall of Audience is Elysium on earth.

The apprehension that the use of figures in Christian art would tend to encourage idolatrous worship was not of long duration. It was found that pictorial representations of scriptural subjects and personages would help the spread of Christianity and the ban on the portrayal of figures was removed. For some time, the classic ideals filled the imagination of the artists. Sometimes Christ was represented by the figure of Orpheus with his lyre and surrounded by animals. The early Christian churches were filled with mosaic decorations of a high order. In the earlier mosaics there was no nimbus round the head of the Christ. Even so late as the sixteenth century the mosaic decorations of a church in Rome, designed by Raphael, were curiously mixed. Numerous Greek deities are represented with a figure of the Creator surrounded by angels. Christian iconography had an early beginning, and the icon is an established fetish among the followers of the Greek Church. The mosaicists were succeeded by the frescantists of Italy. Wall painting in fresco was used in Greek and Roman art. Even in Italy the colours have disappeared from many fresco paintings and only the outlines are left.

Illuminated manuscripts and the painting of miniatures is also an ancient art. The oldest illuminated manuscript in existence is probably the Egyptian *Book of the Dead*,

written and decorated on papyri leaves, and made for Ani about 1500 B. C., but this view will have to be altered after the discovery of the Royal Book of the Dead in the coffin of Tutankhemen. There are fragments of the *Iliad* with miniatures painted on vellum. The famous Paris Psalter, the Irish Celtic *Books of the Gospels and Psalters* and the famous *Book of Kells* in Trinity College, Dublin, are all works of a delicate and beautiful art.

So bewildering is the conflict of opinion about the great complex movement of the Renaissance, specially in Italy, that it seems difficult to decide whether the world has gained or lost by this remarkable awakening and whether the evil of it preponderates over the good. And yet there is no dubiousness about it at all. The revival of the influence of classic art could not eliminate the new force that had appeared in all thought, all literature, all art. Pre-Renaissance and mid-Renaissance art is informed with the image and Passion of the Christ, of infinite sorrow and infinite grace, the marvel of the Nativity, the suffering at Calvary and the glory of the Ascension. The Renaissance was ushered in by Dante and Petrarch and it was borne past on the river of Time to the accompaniment of the swansong of Tasso. What glorious chapters of art are associated with the names of Titian, Michaelangelo and Raphael: So irresistible was the haunting fascination of Leonardo's Mona Lisa that it resulted in the picture being stolen. Ruskin rightly called Michaelangelo the Homer of painting. With equal truth he has been called 'the prophet of classical revivalism'. One of the greatest of the great Florentines, warrior-sculptor, the greatest frescoist of all time, Michaelangelo alone would have shed an undying lustre on the Renaissance in Italy and the highest traditions of art. And Michaelangelo wrote sonnets. But he was one, even if the greatest one, out of many dazzling luminaries in the firmament of art. What other name can be associated with Raphael as an equal? In his short life of thirty-seven years he gave to the world all that is noblest and sublimest in Christian art with its perfect treatment of colours. The laurels on the brow of Titian will never pass to another, and his idylls, landscapes and figures still represent the supreme attainment of art. If the fame of these artists had not overshadowed that of others there would have

been more general recognition of the place of Italy in the Renaissance. Masters like Fra Angelico, Botticelli, Leonardo La Vinci Perugino and Tintoretto, if they had been born in other countries, would have won great fame for the lands of their birth. From the meridian reached by Raphael and Michelangelo the passage of Italian art to the western horizon was swift. It was like a fall from a dizzy summit to the depths below. The process of erosion had been going on in the social influences, in the pride, luxury and hypocrisy of high life. Pontiffs like Sixtus IV and Alexander Borgia had fouled the very fountainhead of the Christian Church. No pagan or heathen of legend or myth, no ruffian in the history of criminology, has rivalled the horrors attributed to the Borgias. Vice flaunted itself openly and unashamed; corrupt patrons corrupted literature and art. The art that had reached a standard of excellence which could not be maintained soon died out. Criticism outside Italy has noted the fact that Rome, the home of classic greatness has twice been the tomb of art. The birthplace is the deathplace of most things but Italy has achieved what no other country in the world has done, for she has produced two literatures and two arts which rank among the highest in the world. Pagan Rome still dominates Europe with her culture, literature and ambition. Christianity has produced no lawmaker to supersede the laws of Rome and the Roman law is still the ideal in England. After the fall of ancient Rome a mixed race appeared in Italy and the Roman disappeared in the Italian, who has also made his mark both as a poet and a painter. Nor is the book of Italian achievement yet closed, for the present holds the promise of another great future.

Painting has been named the Sister of Poetry. If so, the classic and Renaissance periods represent the epic age in art. The Renaissance in France and Flanders and the rise of the Dutch School have an important bearing upon art in North Europe. The Flemish artists Hubert and Jan Van Eyck are reputed to be the inventors of the oil medium in painting but the use of drying oils was known before them. In England such great portraitists as Lely, Reynolds and Gainsborough appeared in the eighteenth century. Hogarth occupies a place by himself as one of the greatest satirists of the vices and weakness of the world. The English school of the nineteenth century produced

several artists of genius. To Turner, the landscape painter, belongs the distinction of being the central figure of the five volumes written by Ruskin on "Modern Painters". Indignant at the ignorant criticism by which the great painter was assailed Ruskin, who was then a mere boy, wrote a vigorous reply which was the beginning of his great book.

While the classic art of Europe may be designated epic, historical pictures in marble and on canvas may be rightly called the dramatic phase of art, while dainty miniatures are really lyrics in colours. The evolution of art has been from idealism to realism. The classic art of Greece was nourished on Homer and Hesiod. Greek children were taught by heart passages from these poets and the boys also learned choral odes, popular songs and hymns. Memory-training was cultivated by the Greek Aryans as carefully as by the Indo-Aryans. The Greek artist aimed at reproducing the type and not the individual. The gods and goddesses were not painted or sculptured from living models but from the artists' ideal conception of beauty and manliness. Similarly in Christian art the Virgin, the Christ and scriptural traditions were subjective creations of the genius of the artist. No likeness of Jesus Christ was ever taken in his lifetime and it would have been sacrilegious to draw his image from any living man. All artists endeavoured to idealise the Jewish type of features and countenance. Guido Reni's "Ecce Homo" with the crown of thorns and the agony in the upturned eyes, is one of the most popular figures of the Christ, sublime in its suffering. Raphael and Michelangelo did portraits but their greatest works were not made from life. Michelangelo's paintings on the ceiling of the Sistine Chapel in the Vatican representing scenes from the Old Testament, are unapproachable in their grandeur but not a single figure is a portrait. Modern painting is mostly portraiture, while the ateliers in Paris and the studios in other capitals are haunted by artists' models. The modern tendency is towards profane or secular art and inspiration is not often sought from the poets or sacred literature. A writer* to whom reference has been made says 'formative art often limps but slowly after the swift imagination of the poet.' And the poet still draws

* Franz Wickhoff.

wonderful pictures in a few lines as vividly and unerringly as the painter on canvas or paper. Take the following example from Tennyson's "The Passing of Arthur" where the funeral barge comes to take away the dying King :—

"Then saw they how there hove a dusky barge,
Dark as a funeral scarf from stem to stern,
Beneath them ; and descending they were ware
That all the decks were dense with stately forms,
Black-stoled, black-hooded like a dream—by these

Three Queens with crowns of gold ; and from
A cry that shiver'd to the tingling stars, ^{them rose}
And, as it were one voice, an agony
Of lamentation, like a wind that shrills
All night in a waste land, where no one comes,
Or hath come, since the making of the world."

Ghostly, weird and haunting, yet noble in its setting of grief, this is a picture as clear to the vision of the mind as it would be to the eye if dimmed by a great painter.

BANK FAILURES IN INDIA

THEIR CAUSES AND CURE

By TARAPADA DAS GUPTA, M. A.

IDLE money, said Sir Basil Blacket in a speech, is idle manhood ; and transferring the rhetoric to the domain of credit, we may more appropriately say that spoilt credit is spoilt manhood. Credit cannot be reckoned as money, though it can for internal purposes, be looked upon as artificial money. It is rather the elixir which intensifies and stimulates the effectiveness and importance of money in the economy of production. Whereas the development of credit in advanced countries has been attended with phenomenal growth of commerce and industry, the stumbling down of growing credit in a country, may and does bring about slump and depression in business and industry, more disastrous and extensive in inflicting injury to society than the average layman can gauge.

India is the land where credit has tended to grow but has been stifled in its infancy from time to time. The industrial and broadly speaking, the general poverty of our country is in a sense reflected by the position that India holds in the world's record of credit and banking.

The following figures speak for themselves*
Average deposit Banking capital Deposits.
per head of the & Reserve.
population.

£	£ 1,000,000	£ 1,000,000
U. S. A — 73	1052	7754
U. Kingdom 57	180	2682
Australia 63½	59	350
Canada 44½	25	379
India ¾	19	235

*Figures taken from Mr. Thakur's *Organisation of Indian Banking*.

The figures for India represent the resources of the Imperial Bank of India ; Exchange Banks and J. S. Banks. Now, if we consider the figures of the J. S. Banks only, then the deplorable state of things in Indian banking becomes still more horribly manifest.

The frequency of Bank failures and the inadequacy of banking facilities show that credit institutions do not move in smooth waters in our country. Banks have miserably failed. People have seemed to take lessons from those failures. But the effect of such crises has been temporary. As a matter of fact, banks still fail from causes which are not above diagnosis, and it seems they will fail in future unless we seriously try to eradicate the causes.

We are a careless people. We speak of the need of sound banking and good banks but we have never seriously cared to make possible the circumstances, which favour the growth of sound banking. Every time that an Indian bank fails the case for the stability and reliability of Exchange and Chartered Banks is strengthened. Our banks do not think of being safe and prudent custodians of other people's money and people in their turn do not lend them that amount of support and patronage which can help to keep a substantial number of Indian banks in an efficient condition. As a matter of fact, nine persons out of ten prefer a European bank to an Indian Joint Stock Bank. It is, in many cases, the alluring terms which the Indian J. S. banks offer and in a few cases, pure and unmingled patriotic

motive which induce the few people who can patronise J. S. banks to open an account with them.

The following figures show the insignificance of Indian J. S. banks in the Indian money market :—

	Number	Capital & Reserve.	Deposits.

Imperial Bank 1.		10.55	83.29
Exchange Banks 18		1,38,31, (?)	70.54.
J. S. Banks 74.		11.78	57.90.

(?)—Cap. plus Reserve are in England or other countries where these banks were registered.

The above figures show that J. S. Banks are prominent by their numerical strength only, though in respect of their volume of activities and quantity of capital and reserve, they pale when compared with the Imperial or Exchange banks.

Of the 74 J. S. Banks only four can be called banks, in the proper sense of the word. These are :—(1) The Central Bank of India, (2) The Bank of India, (3) The Punjab National Bank, and (4) The Allahabad Bank. They together command capital and reserve of about Rs.5 crores, and deposits of about Rs. 40 crores. Roughly speaking, they represent more than 50 p.c. of the strength and resources of J. S. Banks in India.

It will not be out place to point out that in countries of the West banks have failed, and in many cases, many of them have failed at a time, affecting the entire business and trade of those countries. Inefficient organisation and dishonest practices might have brought about the fall of solitary banking houses in those countries. But widespread bank failures in those countries are generally held to be due to what are known as trade cycles. Of the numerous noteworthy banks crises in Europe and America, India has no parallel.

It is only the crises of 1913 and 1924 which can, in a way, be said to resemble general bank crises of the West. Though the causes which bring about general crises here and in the West are broadly speaking the same, viz., sudden growth of one or more forms of industries, sudden briskness in speculative and credit business—all these galloping towards the inevitable sequel, viz., financial panic ;—yet they differ in details as between the West and India. The banks in the West have behind them a long tradition of modern banking habit and resources of

Central banks to help them during crises. Modern credit institutions under Indian control and management, are comparatively speaking of recent growth. And as such, Indians have not been able to prove themselves as efficient, reliable and even honest as the Westerners.

Before telling anything about the causes of and probable remedies against the deplorable state of our banking system, three facts deserve to be mentioned. These are :—

1. The East India Company was generous and sympathetic towards the Early European Banks in India, whereas the Government of India has done very little towards helping Indian Banks ; and the little they have done in the direction has been done towards the growth and consolidation of the Presidency Banks. The fact that the East India Company sometimes helped the Early European Banks in their hour of crisis, even in contravention of the express directions of the Board of Directors in England* only brings into relief the apathetic and unsympathetic policy which the Government of India has persisted in, for a period of about 60 years.

2. Up to the time of the Mutiny, the internal political condition had much influence on the prosperity or otherwise of Banks in India, but since the consolidation of British power in India, it is the internal trade condition as well as the world politics and world condition of trade and commerce which have directly affected the Banks.

3. We often hear and realise that Indian Bank managers and directors are partly responsible for a majority of Bank failures, and that inefficient management, malpractices and fraud by managers and directors bring about the fall of Banking houses. But Indians cannot be said to be original in whatever blunder and fraud they commit. As a matter of truth, misappropriation of and fraud in respect of other people's money by bankers is a legacy which the European Bankers of the forties and fifties of the last century handed down to their lineal successors, the Indian Joint Stock Banks. The failure of the Union Bank in 1848 and of the Benares Bank in 1849 revealed the extent to which European Bank managers and directors can disregard honest

* *Early European Banking in India*, by Dr. H. Sinha Ph. D.

banking principles and carry on dishonest practices. As a matter of fact, contemporary newspaper columns, and reports of liquidators are replete with the condemnation of cheating and fraud and other dishonest practices. "The letters of the Chief Director, Colonel Pew" says Prof. Findlay Shirras (referring to the letters which the Chief Director wrote to his dupes just prior to the failure of the Benares Bank) "read, as if they had been written in the years preceding the Punjab and Bombay Bank failures in 1913 to 1917, and not in 1840 *... The whole history of the Bank reads like a bucket-shop circular. The Directors held out promises that could not be realised, and the delusion was maintained only by prevarication". The latest instance of European fraud in Banking is afforded by the failure of the Bank of Burma in 1910, a bank which so styled itself with the set purpose of giving to the ignorant public the idea that the Bank belonged to the Presidency Bank category. The most recent instance of how a European-managed Bank can fail owing to disregard of sound banking principles, is afforded by the failure of the Alliance Bank of Simla.

Banks have failed here, but there is hardly any periodicity in bank failures, the periods of Indian Bank failures being 1829-32, 1857, 1863-66, 1913-17 and 1922-24. (Of these, the failures of 1913-17 were of a serious nature).

Moreover, world crises of the last century had left Indian Banks almost unaffected. Even the crisis of 1907-8, which originated in the United States of America, and at once affected the monetary mechanism of the European countries, was not in any way severely felt by Indian banks, though our Currency Authorities had to pass over a temporary crisis. The magnitude of Indian Bank failures too is not so great. It is only the failures of 1913-17, to which I have already referred, which resemble Bank crises of the West. The fact that within a period of some five years only, more than Rs. 178 lakhs of paid-up capital were involved in the failures, shows that it was a gigantic crisis in the banking history of the land. Figures relating to the deposits of these banks are not to my hand. But assuming that deposits of these banks were in ratio of 5: 1, to their paid up capital, it may be said that about—Rs 7, crores of deposits were also involved in the failures. But this loss is insignificant

when compared with the tremendous mischief which they created by causing dislocation of and in many cases ruin to our growing industries, and by giving a rude shock to the nation's banking habit and faith in Indian Banks.

Prof. Keynes' reading of the Indian Banking situation just prior to the 1913 failures seems to be more accurate than the palm-reading of the best palmists of our country. "It is hard to doubt" said this great Economist, reviewing the condition of Indian J. S. Banks, "that in the next bad times they will go down like ninepins. If such a catastrophe occurs, the damage inflicted on India will be far greater than the direct loss falling on the depositors" * Referring to the needs of making good banking laws, the great *English* decrier of *Laissez Faire* said: "While I am inclined to think that it would be more convenient to deal with this matter in a separate Bill, *the important point is that decided action of some kind should be taken with the least possible delay*". † But neither the Government, nor our Banks themselves did pay any heed to Prof. Keynes' timely warning, and the inevitable catastrophe happened only a few months after this note of warning had been published.

The average total capital of our Joint Stock Banks during the last 15 years has been Rs. 4 crores, and during the same period a total capital of Rs. 7 crores has been lost in Bank failures. This is horrible and the system must be mended, if we aspire to the status of a modern nation. The following figures show the magnitude of recent Bank failures:—

Period	No. of Banks	In lakhs of Rs. Paid up Capital.
1913-17	49	178'0
1918	7	1'4
1919	4	4'0
1920	3	7'0
1921	7	1'25
1922	15	3'29
1923	20	466.
1924	18	11'0
1925	17	18'
Total	140	689'94

The causes which are responsible for the slow growth of banking institutions and for frequent failures of Indian Joint-Stock Banks, are well-known, and have been pointed

* Indian Finance and Banking, pp. 354.

* Indian Currency and Finance.

† Ibid.

out by abler hands than mine. So, whatever I shall say will hardly be new or original. Writers on Indian Banking, from Prof. Keynes to Dr. Sinha and Mr. Thakur (the last two gentlemen being the latest contributors to Indian Banking literature) have repeatedly emphasised upon the need of good bankers and sound banking laws. What I propose to do is to re-tell in a short space, some of the principal deficiencies in our banking system.

The first and perhaps the most powerful hindrance to the growth of sound credit institutions in our country is the persistence of our Government in a *Laissez Faire* policy. Our banks and banking system have been modelled after the British system, in which *Laissez Faire* or Free Trade principles dominate. We have no separate banking laws, but banks are established here under the Indian Companies Act. The need of good banking laws has long been felt and the Government have from time to time been represented to and called upon to make such laws. Its attitude towards banks, however, still remains the same, viz.,—'step-motherly' to borrow a word from Mr. Thakur. But one fact which makes all the difference between banks in England and those in India is that during general crises and financial panics, the Bank of England throws its doors open to the panicky banks and the *Free Trader* British Government resorts to its only and most effective weapon for staving off crises, namely, that certain provisions of the Bank Act of 1844 are suspended for a time and the Bank of England is allowed to issue notes without limit. The fact that the Bank of England strengthened by the temporary suspension of the Act of 1844, offers help to every bank which deserves it, calms down all panic and anxiety of depositors with magical rapidity. But in India the Government of India cannot and does not help Indian Banks unless through the medium of Presidency Banks or the Imperial Bank of India. As a matter of truth, the Government of India were ready to help the up-country Banks during 1913-17 crisis through the medium of Presidency Banks, which the latter refused to do as the distributor. In this case, the Presidency Banks badly failed in their duty as national Banks.

The want of a genuine Central Bank and an elastic paper currency is another great disadvantage with our banks. The Presi-

dency Banks could hardly be called Banker's banks in that they competed with J. S. Banks in not a few cases, and, as I have pointed out, they refused to help these banks when they were in a position to do so. As regards the Imperial Bank the best thing that can be said about it is that it offered timely help to Indian J. S. Banks when the latter were faced with a financial panic in 1922, just after the fall of the Alliance Bank of Simla Ltd. But it is time only which can show how often and how faithfully the Imperial Bank can play the role of a Bankers' Bank, though the fact remains that the Imperial Bank of India cannot be expected to play that part in the Indian money-market and banking system, which the Bank of England plays in England's money economy, unless credit be linked to currency. The Emergency Clause in the Paper Currency Amendment Act of 1923 has, however, given some opportunity to the Imperial Bank for easing the stress in the Indian money market.*

There is no law which can compel Indian Banks to publish weekly statements, and with the exception of one or two banks, the Joint-Stock Banks do not, as a rule, publish any kind of weekly statement, with the result that the public are kept absolutely ignorant of their financial position. It is, however, true that many of these banks which conduct their business safely and soundly, do not think it fit to publish any statement, perhaps because they apprehend, as it seems to me, that by so doing they will expose the smallness of their paid-up capital and volume of their business. This is an erroneous idea. The best way of hiding the smallness of a bank is to be always able to show that the bank has sufficient cash balances and sufficient reserve and that a substantial amount of debts due by the bank's customers is secured and can be liquidated at short notice. It is, however, important that before calling upon our small banks to publish their weekly statements in an intelligible manner, extensive efforts should be made to educate the public, so as to enable them to look at the figures in the statement analytically and not synthetically. They should be made to understand that a

* The Indian Currency Authorities can now issue Emergency Notes to the value of Rs. 12 crores, and lend the same to the Imperial Bank of India against internal bills.

big authorised capital is a misnomer, or that the unpaid portion of the subscribed capital is an element of strength to the Bank. I think the Bengal National Bank would not have failed so miserably, as it has, if its financial position were known to the depositors at least for the last few years. It may be that in that case, it might have closed its doors

earlier, but the depositors would then get something more than what they are likely to get.

It will be a revelation to many that the position of the bank had remained unsafe for the last seven years. The following figures taken from the Government Blue Book clears the point :—

BENGAL NATIONAL BANK

Year	Paid-up capital Rs.(000)	Reserve & rest Rs.(000)	Total Rs.(000)	Fixed Rs.(000)	Deposits		Current Rs.(000)	Other Rs.(000)	Total Rs.(000)	Cash balance Rs.(000)
					Savings Bank Rs.(000)	Bank				
1921	8.05	7.47	15.52	33.37	1.16		24.75		59.28	2.90
1922	8.05	80	8.85	47.14	1.47		36.80		85.41	3.84
1923	8.05	1.35	9.40	40.62	74		24.48		65.84	42
1924	8.05	2.10	10.15	41.18	72		28.15		70.05	4.98
1925	8.05	2.67	10.72		81.05	3.85

Only the first two columns from the right-hand side disclose how horrible had been the state of things of the bank for a number of years prior to the failure. At one point, the cash balances of the bank came as low as only $\frac{2}{3}$ per cent of the deposit liability, and at no time it exceeded even 8 per cent. of the total liability. Classified figures of deposits for 1925 are not given and there is a foot-note which explains that figures are not available. Moreover, the statistics itself is insufficient for giving the public any light on the internal condition of the Bank, as classified figures of assets are not given. It is essential that the statistics department should be empowered by law, to elicit all informations from banks relating to the nature of both liabilities and assets.

But the banks themselves are not in a small degree, responsible for the credit backwardness of the country. Instances of inefficient management, mismanagement, unsound business, disregard of sound banking principles, dishonest practices such as window-dressing falsification of accounts &c., &c. are too numerous to be mentioned here. Some of the noteworthy causes of mismanagement in Banks are, however, given below :—

1. Want of efficient and trustworthy Indian bank managers is a standing evil to which our banks are subject. Oftentimes most unworthy people become bank directors and managers, who are innocent of banking experience and knowledge of principles and practice of banking.

2. Our Bank managers often forget that

a bank legally closes down its business whenever it fails to pay on demand, and not infrequently do they fail to realise the necessity of maintaining suitable cash balances, reserves, and other marketable assets; and cannot see what world of distinction is there between secured and unsecured assets or that a commercial bank should not lock up its money in securities which cannot be easily liquidated into money or which may depreciate in value, or in industry, or business, which is likely to be in depression. In many cases they allow overdrafts and advances on promote right and left to any and everybody who enjoys influence with the manager or directors, and as such, a good deal of such advances become bad debts.

3. In many cases, our banks spend extravagantly on buildings, furniture and establishment, so as to give themselves imposing appearances. It ought to be remembered that only blank and expensive show is the last thing that counts or adds strength in the long run, to banks, unless they have substantial resources. It was rightly pointed out by Dr. Sinha that Joint-Stock Banks should not and need not imitate Exchange Banks in the matter of gorgeous buildings and expensive establishment. It would, perhaps, sound strange to many that Lloyd's bank is as big as three Imperial Banks of India taken together. But the Calcutta premises of this bank is comparatively less gorgeous and less expensive than the premises of the Central Bank. The thing is the Exchange Banks maintain big houses and costly furniture because they

can well afford them. Indian J. S. Banks need not blindly follow them.

The four sovereign remedies which have, from time to time, been prescribed are (1) good bankers, (2) banking laws, (3) publicity, and (4) a Banker's bank. But even today our banks require these essential safeguards as badly as ever. Suggestions have been made for the foundation of an Institute of Bankers in India and for offering proper training facilities to Indian youths in Presidency and Imperial Banks. The latter suggestion has partially been accepted by the Imperial Bank, though much remains to be desired in that direction. The genuine efforts made by the Tata Industrial Bank for imparting training to suitable Indians deserve mention.

The establishment of a Central National Bank in India with the exclusive right to note-issue and the enactment of suitable banking laws are overdue. The dropping of the Reserve Bank Bill is, therefore, to be regretted by every well-wisher of Indian Banks. And as regards banking laws, it may be pointed out that the Government of India is not likely to take the lead in the matter, unless our legislators persistently press the Government. It seems the diversity and multiplicity of our national problems are not allowing us to direct that amount of attention and energy to the banking problems which the seriousness of the situation demands.

The most pressing need of the Indian Banking system, I believe, is a Bank Act,

containing among others, the following provisions:—

(1) Banks should be compelled to maintain sufficient Reserve and Cash balances.

(2) They should be allowed to grant unsecured credit to the extent of not more than a fifth of their deposit liability.

(3). The reserves of the banks should be made to bear a certain ratio to the deposit liabilities of the banks * and banks should not declare a higher dividend than 4 per cent. unless the reserves bear the required ratio to their deposit liability.

(4) Banks should under compulsion publish weekly statements in a manner intelligible to literate laymen.

(5). The Statistics Department should be empowered to demand all informations which public interest demands.

(6) Bank managers and directors should be severely dealt with, for neglect of duty, wilful or otherwise, and for all kinds of dishonesty and favouritism in their business.

There are those who will point out that under such rigorous restrictions the growth of banks and credit will be arrested rather than helped. But the most effective answer to them is to be found in the example which the Presidency Banks afford, namely, that banks may steadily yet considerably grow under healthy and rigorous legal restrictions. Credit grows best when that growth is well-protected and regulated.

* This is the case in many American Banks.

THE GOSPEL FOR ASIA*

(A REVIEW)

By MAHES CHANDRA GHOSH

IN 1922 Dr. Saunders wrote a biography of Gotama Buddha and the concluding remarks of the book were "Gotama is himself a morning star of good will heralding the Sun of Love." In the book under review he takes a comparative view of the Gita, the Lotus (*Saddharma Pundarika*) and the Fourth Gospel, and concludes that

* *The Gospel for Asia* by Kenneth Saunders. Published by the Macmillan Company, New York. Pp. XVII+245. Price 2.50 dollars.

Jesus Christ is the Saviour of the world and that the Fourth Gospel should be accepted as the future Gospel for Asia.

The author frankly admits that it is a "missionary book". In another place he remarks that when a scholar 'has a theory to prove,' he will find ways to prove that theory (pp.178-179). So books written for propaganda work should be read with caution. The author has to some extent tried to do justice to the two non-Christian books but he 'has a theory to prove,' so he

has not been able to do full justice. The book has excellent materials but his missionary zeal has blinded him to the real merits of the Lotus and the Gita and to the defects of the F. G.

In this review we shall confine ourselves to the study of the Gita and the F. G. At the beginning we shall point out some of the inaccuracies and misinterpretations.

The F. G. begins with the theory of the Logos, which has been translated by the word 'Word' with a view to forcing a parallel with the Logos of Cleanthes. The author has translated "Logos Koinos" of the stoic philosopher by "Word Universal" without any comment and made it unintelligible. The true translation is "Reason Universal."

Commenting on the saying of the Gita that "God is the Father of the World," the author remarks:—

"This phrase is used in a very technical sense and is just one of those verses which are constantly being quoted out of their context to give a wrong impression of the essence of the Gita. What the Gita means is "I am Procreator of the world" (pp. 80-81)."

These remarks are misleading. The Sanskrit text is:—

पितामहस्य जगतो

माता, धाता, पितामहः । IX, 17 ।

The literal translation of the passage is:—
I am the father (pitā) of the universe, the mother (mātā), the grandsire (pitāmaha).

The word pitā is used along with mother and grandsire. These words denote personal relationship. So the word pitā must mean 'father'. Moreover, in the next verse God is called *Suhrit*. The word '*Suhrit*' literally means 'one having good heart'. The corresponding English word is 'sweet heart', Lover. Again in verse XI, 44 we find the following idea:—

"As father with the son, as friend with friend, as lover with beloved, O God, bear with me." In all these cases, the relation between God and man is personal. So the word pitā really means 'father'. The word 'procreator' which our author uses for pitā is a synonym for the word *Janaka* and not for *pitā*.

The author has translated the word *māyā* of the verse IV, 6 by 'deceptive power'. The true meaning here is 'wonderful power'. He thinks that the Gita supports the theory of illusion and that 'the human life is regarded' by it 'as an illusion' (p. 124). It is a mistake. No-where does the Gita support the theory of illusion (*māyāvāda*). Its *māyā* is nothing but *Prikrīti* which has real existence. The illusion theory of later Vedantists is an altogether different thing. What the Gita says is that all the sensuous worlds from this earth to the heavenly worlds are ephemeral and cannot therefore be our permanent abode. Our true home is, says the Gita, the super-sensuous world which is free from all imperfections. No Christian critic can find fault with it. Everywhere in the New Testament this world is condemned and the upper world glorified.

The author has misunderstood and adversely criticised the Hindu doctrine of *Karma* (pp. 157-158, etc). It is, according to him, 'a dark pall': it 'benumbs the nerve of moral aspiration'. In its

extreme form, the *Karma* theory may not be acceptable; but its basic principle is perfectly logical and psychological. *Karma* is nothing but the outer manifestation of the inner life; it is character externalised. The theory of *Karma* says that the past life of a man cannot be annulled. The present is but the continuation of the past. If the past were made absolutely blank, what would remain of the present? The past can never be expunged but the present can be modified through God's grace. It is the only reasonable theory that can make man a responsible being.

Regarding the historical value of the Gospels our author says—"The Fourth Gospel is in some ways nearer to the historical facts than are the synoptics" (p. 45). The subject cannot be discussed here in detail. But this we can say that Biblical scholars have almost unanimously rejected the F. G. as a historical document. Harnack says:—

"The F. G. which does not emanate or profess to emanate from the Apostle John cannot be taken as a historical authority in the ordinary meaning of the word" (*What is Christianity?* p. 20).

Bacon says—"The whole structure of the work reveals a non-historical theoretic purpose (The F. G. in research and debate, p. 438).

Pfleiderer writes:—"The Gospel does not belong to the historical books of primitive Christianity." The historical background of the Gospel is constructed not so much from reminiscences of the life of Jesus as from the experiences in the life of the church of the second century" (*Primitive Christianity*, IV, 2 and 21).

This is the verdict of modern scholarship.

The author says—"It is easy to trace the work of many hands in the Lotus and not difficult to find it in the Gita; but with the exception of a few brief passages, such as the concluding chapter, the Fourth Gospel is an organic unity" (p. 100).

What he says about the Lotus and the Gita is quite true. But his assertion about the organic unity of the F. G. is not correct. Even Bishop Lightfoot and other orthodox theologians admit that there are, in this Gospel, 'parenthetic additions', and 'after-thoughts'. The verdict of scholars may be summarised thus in the language of Bacon:—"Besides its 'parenthetic addition' and passages related to the 'after-thought,' the Fourth Gospel is notoriously full of the gaps and seams, the logical discrepancies and inconsistencies which if not due to an extraordinary degree of carelessness on the part of the evangelist, can only be explained as we explain them in other writings of the kind. It must be due to later intervention whether by combination with parallel documents or by editorial revision, supplementation or re-adjustment" (*The Fourth Gospel in Research and Debate*, p. 473).

We note below some of the passages which have considered as interpolations—(1) i, 5-8; 15 (verses referring to John the Baptist's testimony).

2. ii. 1-12 by one hand and 13-25 by another hand.

3. iii. 1-21 (about Nicodemus)

4. v. 3-4 (Angel at the pool)

5. v. 28-29; vi. 39b; vi. 40b, xii. 48b (about the Last Day)

6. vii. 53 and viii. 1-11 (12 verses relating to the woman taken in adultery)

7. x. 22-23 (Jesus in the temple.)

8. xii. 33; 36-43 (fulfilment of prophecy)

9. xiii. 17-19 (about Judas)

10. Chapters xv and xvi (interpolation; but according to Moffat, displacement: Vide his N. T.)
 11. xviii. 14-18 (Peter in the house of Caiaphas).
 12. xviii. 22-27 (Jesus ill-treated; Peter's denial).
 13. xviii. 32 (fulfilment of a prophecy)
 14. xix. 31-35; 37 (Jesus pierced)
 15. Chapter xxi.

Thus we see that "the once almost uncontradicted doctrine of the structural unity of the Fourth Gospel, no longer stands unchallenged" (Bacon, *Ibid.* p. 526).

Stanton says—"The result of the inquiry seems to be that the structure of the Fourth G. is somewhat looser than was commonly supposed before the analytic critics urged their views, that in a few instances editorial remarks have been introduced and sayings added in a manner that was inappropriate to the context". (*The Gospels as Historical Documents.* Part iii. p. 73). So the theory of the organic Unity of the F. G. is no longer tenable.

For fuller information the readers are referred to Moffat's *Introduction to the N. T.* (pp. 552-562) and to Bacon's *Fourth Gospel in research and debate* (pp. 472-527).

THE LOGOS

Jesus Christ is considered to be the incarnation of the Logos. So it is necessary to know the nature of that Logos. The God of the O. T. is transcendent; so is the God of Philo; so also, of the Gnostics. God is unknown and unapproachable. The effort to conceive God as absolutely transcendent has resulted in separating Him entirely from the world. But there must be some connecting link between them. In Philo the mediation is effected partly by the half-personified Divine powers, partly by the Logos which means Reason of God. "The Gnostics had, from the first, interposed between God and the world a number of semi-divine intermediate beings or world-ruling spiritual powers" called 'aeons.' In their system the Logos is one of these 'aeons' and not even the highest of them. "This is the point at which John intervened with his Logos-doctrine. He was in agreement with all the Gnostic systems of his time, Christian and Jewish, heretical and orthodox, in holding that between God and the world, there was some kind of mediation by a supramundane divine intermediate being, but he recognised the grave danger that out of the plurality of intermediate beings of the Gnostics, there would arise a theogonic and polytheistic system of thought. Therefore he reduced the plurality of the Gnostic 'aeons' to a single mediator of the whole of the revelation of God." (Pfleiderer *Primitive Christianity*, IV. Pp. 180-183.)

GOD AND THE LOGOS

The Prologue of the F. G. describes the relation between God and the Logos. The first verse which may be divided into three parts says:—

"(i) In the beginning was the word. (ii) and the word was with God; and the word was God (*theon*).

Here is postulated the existence of two beings,

viz., God and the Logos (word) when it is said that the Logos was with God, it means that the Logos is different from God. In the third part the Logos is called God (*theos* without the article *ho*.)

There is a difference of opinion as to the meaning of *theos*. According to Moffat and Goodspeed it means *divine* (*vide*) their translation of the N. T. This is also the view of Dummelow. But Godet and Alford say that had it meant *divine* the word used would have been *theios* (divine) and not *theos* (God.) Meyers and many other scholars side with them. Plummer paraphrases the verse thus:—

"The Logos existed from all eternity, distinct from the Father and equal to the Father" (St. John, p. 64.)

Wordsworth interprets thus: "Being with the Father, the word was a different Person from the Father; and being God, he is co-equal with the Father" (Greek N. T. vol. I, p. 270)

This is now the orthodox view.

Jesus has been called God (*theos*) also in the following places:—

(I) Jn. XX. 28; (ii) I Jn. V. 20; (iii) Rom. IX. 5; (IV) Tit. ii. 13; (V) act. XX. 28; (Vi) Heb. i. 8 (Vii) 2 pet. i. 1 (The verse I Jn. V. 20 has an alternative meaning, but our author does not accept that.) But in many places of the F. G. Jesus declared himself to be inferior to God. For example in Jn. xiv. 28, he said—"My Father is greater than I." Here co-equality does not hold. But the *non-equality* passages are ignored by orthodox Christians.

In the Prologue, the Logos is further described in the following verses:—

"All things were made by him and without him was not anything made that hath been made (i.3). In him was life and the life was the light of men (i.4). The word became flesh and dwelt among us" (i. 14.)

Thus we find that the Logos is co-equal (?) and co-eternal with God. The Logos is the creator of the Universe. He became incarnate in Jesus. It should be mentioned here that Jesus never called himself the Logos.

* CHRIST AND KRISHNA

Dr. Saunders has drawn a parallel between Christ and Krishna; and has found many points of similarity. For example, both are God and are the creator, preserver and saviour of the world. Both are eternal and became incarnate. But there are fundamental differences also which our author has forgotten to note. We may point out some of them:

(i) In the F. G. there are two co-equal and co-eternal Gods while in the Gita there is only one supreme God.

(ii) In some places of the F. G. Jesus declares himself to be inferior to God the Father but in the Gita, Krishna is inferior to no one.

(iii) In the F. G. the object of worship is not the Logos but the incarnation of the Logos, while in the Gita, the Highest God who sometimes became incarnate is the object of worship, though the worship of inferior beings is to be tolerated.

(iv) In the F. G. God and the Logos are outside the human soul. But in the Gita God is all pervasive and is in the soul of every man.

(v) In the F. G. a man is simply to accept Jesus as the Christ and he will then obtain

salvation. But according to the Gita the mind of the worshipper must be well-disciplined well-balanced, and free from all kinds of depravities and attachment.

(vi) In the F. G. the disciples are asked to love one another; but in the Gita we are asked to be loving and compassionate to all.

(vii) In the F. G. all the prophets of by-gone times are declared to be 'thieves and robbers'; but the Gita is pervaded by the spirit of unbounded toleration.

(viii) According to the F. G. there are many souls but according to the Gita the soul is one, the different embodied souls being the manifestation of that one soul.

(ix) According to the F. G. the soul of a man, when dead, remains incarcerated in the grave till the day of judgment when it will be raised and judged, will either see eternal life or be destroyed. But in the Gita the soul of the unenlightened takes, after death, a new body again and again and when finally liberated, becomes unified with the Supreme Being.

(x) The God of the F. G. can never be known or seen by any one except the Logos. But according to the Gita God-vision is the privilege of every man. Worthy devotees see God in the outer world as well in their own souls. This vision is, of course, spiritual.

(xi) The principal theme of the F. G. is to prove that Jesus is the Logos incarnate and that he is to be accepted as the Messiah. But the incarnation-theory plays a very subordinate part in the Gita. The speaker in the Gita is certainly Krishna and in some places he is the *Avatara* Krishna. But when he assumes the roll of the instructor, he places himself in the place of the Supreme Self and says what that Highest Self can say. Foreigners find it very difficult to understand it, but in India it is a common-place idea. Every one understands that it is God's truths that are coming to us through a human speaker whoever that speaker may be. The speaker is to be taken, to be *Bhagavana* himself and not human Krishna or incarnate Krishna.

To illustrate this, we shall quote texts from the Gita.

In Chapter X, Krishna describes his *Vibhūtis* (glory). In one place he says "of the *Vrishnis* I am Vasudeva (= Krishna). Of the *Pandavas* I am *Dhananjaya*" (X.37). This passage has no meaning unless God be considered as the speaker. Krishna like Arjuna is one of the *Vibhūtis* of God.

In another place Krishna says that the true devotee sees Him everywhere and sees everything in Him and worships Him as abiding in all beings (VI. 30,31). The same idea occurs in IV. 35.

It cannot refer to Krishna the *Avatara*. An *Avatara* cannot metaphysically abide in all things. It can refer only to the all-pervading Self.

In another place he says:—

"By Me, the Formless, all this world is pervaded" IX. 4.

The *Avatara* Krishna is embodied; he cannot be formless and all-pervasive.

The same idea occurs in the following verse—"By Thee, O Boundless of form, the universe is filled" XI. 38.

It is addressed to Krishna by Arjuna. :

Arjuna saw the whole universe in the body of Krishna (Chap. XI). Here Krishna cannot mean the embodied Krishna. It is the Supreme Self in whom Arjuna saw the whole universe with spiritual eyes.

Krishna says:—"The whole universe is strung upon me as rows of gems upon a string" VII. 7.

In this verse Krishna cannot mean the embodied Krishna. Here the Universal Self is called the thread.

Krishna says:—"I am the taste in water, the radiance in the moon and the sun. I am the pure fragrance of the earth and the brilliance in fire, the life in all beings..." VII. 8 ff.

There are many similar passages. Here the reference is to the all-pervading Self and not to the *Avatara* Krishna.

In another place he says:—"Having thus known me in essence, he immediately enters unto me" XVIII. 55.

The same idea occurs in XI. 54.

The Being into whom human beings enter cannot be the embodied Krishna.

It is useless multiplying examples. Enough has been quoted to prove that in the Gita Krishna speaks as the all-pervading Universal Self.

EXTERNAL EVIDENCE

There are external evidences also to prove that what is embodied in the Gita was expounded by Krishna while he was immersed in Yoga. In the *Asvamedhika Parva* of the *Mahabharata*, we find that Arjuna requested Krishna to repeat to him the lessons of the Gita. In reply to this Krishna said:—

"I cannot recollect it now. I cannot fully explain that to you. I had (on that occasion) explained to you about '*Para Brahman*' while (I was) immersed in Yoga (*Yoga-Yuktana*) XVI. 10-13.

This shows that Krishna while immersed in Yoga, personated God and the words spoken by him were intended to be the words of God.

THE FUTURE GOSPEL

Now the question is—can the Fourth Gospel be the Future Gospel of the world as our author asserts? Our answer is—"No." The following are some of our reasons.

(i) It is Di-theistic; it postulates the existence of the Eternal Logos along with God. Over and above, there is the Devil who is implicitly assumed to be uncreated.

(ii) Its idea of God (the father) is very low. He is perfectly anthropomorphic having a body and voice (V. 37); as well as a local habitation (i.e. in heaven). He is wrathful (III. 36); and blinds the eyes of some of his children and hardens their heart (XII 40).

(iii) The Logos-doctrine is unphilosophical and unacceptable. To non-Christians it is an absurd theory. Even many Christians consider it to be 'alien to the world of today.' Jesus himself never claimed to be the Logos. What he said about his 'preexistence' (VIII. 58) is a pure fabrication of the author of the F. G. He replaced the popular notion of the Apotheosis of Jesus by his new theory of the Incarnation of the Logos in Jesus. Again if the Logos could become flesh,

why not God? He too is active. He raises up the dead and quickens them (Jn. V. 21); he draws some men to Jesus (VI. 44); gives to Jesus some men out of the world (XVII. 6) and blinds the eyes and hardens the heart of some men (XII. 40). If then God is active, he can as well be the Creator and Saviour of the world. Then the theory of the incarnation of the Logos becomes useless. It may be noted here that the Jesus of the F. G. is the only incarnation throughout Eternity. What an absurd idea!

(IV) The picture of Jesus as painted in the F. G. falls far short of our ideal of a saint. Jesus lied and misled his brothers (VII. 8-10); called his opponent sons of the Devil (VIII. 44); declared all other prophets as 'thieves and robbers' (X. 8); could not overcome fear (VII. 1; VII. 10; VIII. 59; X. 39; XII. 36), sorrow and doubt (XII. 27; XIII. 21); and would not pray for non-believers (XVII. 9). Some of these, not being recorded in the Synoptics, may not be true; but they are recorded in the F. G.

(V) With reference to Johannine theology, Pfeiderer writes:—"The starting point is the antithesis of God and the world, which forms the presupposition of the Christian doctrine of salvation" (Ibid IV. 169). In one place Jesus says—"He that hateth his life in this world, shall keep it unto life eternal" XII. 25. St. John says—"The whole world (*kosmos holos*) lieth in wickedness" (Jn. V. 19). This idea is morbid and is to be rejected. This world is God's world and we know Him and find Him in this world and through this world. This world is the Temple of God.

(Vi.) a. The Gospel idea of salvation is obsolete. It is primarily a negative idea, the meaning being 'deliverance from Perdition, condemnation, Judgment' or 'Escape from Destruction'. Its secondary meaning which is positive is 'to have eternal life in heaven'. Neither on the negative side nor on the positive does it imply development of the soul either here or hereafter.

(b) The Gospel plan of salvation is unreasonable. No intelligent non-Christian can believe that his salvation depends on his accepting, as his Saviour, an unknown person born in an unknown corner of the universe. Trillions and quadrillions of men were born before Jesus, what about their salvation? And what about the salvation of those millions and trillions who were born after him but could not hear of him or having heard, rejected him? Will they be destroyed or thrown into everlasting Hell, as Jesus threatened? The very idea is revolting.

(c) Vicarious punishment is a fundamental principle of Christianity. It asserts that Jesus dies for the salvation of the whole world. But it is a relic of old sacrificial religions. The world disobeys its Lord, the Lord becomes angry; he is to be propitiated; to appease him sacrifice must be offered. But a plan is hit upon to avert the punishment of the whole world. A male Ephigeneia (-Jesus) is chosen as the substitute and is offered as sacrifice. The Lord accepts the compromise and is appeased; and the world is thus saved. This is the idea that is at the bottom of vicarious punishment. It may now be spiritually explained but it is, in fact, a childish make believe and unethical withal.

GOOD PRECEPTS

Though there are fundamental defects in the F. G. it contains some good precepts. The following are the best:—Jesus asked his disciples to love one another (XIII. 34; XV. 12). Addressing Peter he said—"Feed my sheep" (XXI. 17; interpolation); He said that his meat was to do the will of God (IV. 34). God is to be worshipped in spirit and truth (IV. 24). Except a man be born again, he cannot see the kingdom of God. (iii. 3). 'The truth shall make you free' (VIII. 32).

The outlook in some of the precepts is narrow; but it may be widened and all these precepts may be made universal.

GITA'S CONTRIBUTIONS

The Gita has made a real contribution to the religious world. It has tried to harmonise the ways of *Jnana* (knowledge and intuition), *Bhakti* (loving devotion) and *Karma* (action). The very idea is grand and the author of the Gita is the first man in the history of the world to try to solve this problem. Even Dr. Saunders says, "Certainly the ways of action, intuition and devotion are reasonably reconciled" (p. 104). There are also other points of importance.

Equanimity even in the midst of dangers (chap. Vi.); to rise above passion, fear, anger and delusion (ii. 52, 56; iv, 10); to be pure in mind (iv, 10; xii. 16); to strive for the welfare of all beings (including men and other creatures) (v. 35; Xii. 4); Universal love and compassion (Xii, 13); to regard friends and foes alike (VI. 9; XII. 18); to follow the Golden mean (VI. 16, 17); to perform one's duties without desire for fruits (ii. 47); to incite one another with religious discourses (X. 9) to see God in everything and everything in God (VI. 29-31); to be firmly established in God (IV. 10; V. 17; VI. 15); unswerving devotion to God (Xiii. 11; XVI. 26); to do works for God (XI. 15); to dedicate all works to God (IX. 27)—these are some of the precepts of the Gita. These precepts are excellent and unsurpassed. Still the Gita cannot be the sole Gospel of the world. The following are some of its defects according to our standard.

(i) Its metaphysics is dualistic. Gita's God and Prakriti are both eternal.

(ii) Though according to the Gita the phenomenal aspect of God is real and not illusory, yet this aspect is considered to be less real than the noumenal. But the modern philosophy of religion sees—noumena in phenomena and phenomena in noumena and regards both the aspects of God as equally real but attaches more value to the dynamical than to the statical aspect.

(iii) Gita's theory of incarnation is an useless assumption. When it admits that God is immanent in the world, is ever guiding the human souls and is already here, his coming here again in a particular human form is meaningless. Again as according to the Gita, all human selves are essentially the Divine Self, all men may be said to be the Divine incarnation.

(iv) Gita's contribution to the philosophy of *Karma* (duties) is original. The ideal of *Nishkama karma* (performance of duties without any desire for fruit or reward) is unique in the religious history of the world. Still it is defective inasmuch as liberated souls are considered to have entered into the transcendental realm of Non-action. But fortunately such souls are non-

existent and are an ideal creation of the author of the Gita according to his conception of the noumenal world.

(v) The *Summum bonum* of the Gita has been variously described. It is (1) going to God or God's essence, (2) entering into Him or His essence, (3) Winning Him, (4) abiding in Him, (5) *Brahma-Nirvanam* (Bliss of Brahma or extinction in Brahma). All these may be explained either dualistically or monistically. The dualists say that the soul becomes united with God but retains his personality. According to the monists the personality is destroyed. If the monistic interpretation be considered to be the true meaning then many will reject this ideal of the Gita.

FUTURE GOSPEL

No Scripture can then be the sole Gospel of the world. We want a new New Gospel which will assimilate all the good points of all the scriptures. Its God must not only be transcendent but immanent also. He is not only the creator, preserver and destroyer of the Universe but is also our father, mother, friend, companion and lover ; and the soul of our soul.

The Universe is organic to God and is not an alien body.

To know God, to see him with spiritual eyes, to commune with Him, to feel him as the self of our self ; To love God, to love God's creatures as God himself does and to be devoted to their welfare like God himself—these are the fundamental principles of the Religion of the Future.

We have rejected the conclusions of the author. But the book is worth-reading. It contains valuable materials and it shows how the Christian propagandists are trying to abandon the old method of vilifying other religions. The best method of arriving at a truth is the comparative study of all the scriptures from the standpoint, not of a propagandist, but of a historian and scholar. Our author's study is also comparative but he is a propagandist. Not that he does not praise other religions. He does praise ; but it is the subtle method of damning with faint praise.

There is a valuable appendix containing illustrative readings from various sources, principally non-Christian.

THE HIGHEST MOUNTAIN IN THE WORLD

By SATYA BHUSAN SEN

FOR more than half a century Mount Everest has been enjoying the enviable reputation of being the highest mountain in the world. Everest is situated in one of the innermost recesses of the Himalayas and consequently it is very difficult to get a proper sight of it from India. Mount Everest is popularly seen from the top of Tiger Hill (8516 ft) which is situated at a distance of about six miles from Darjeeling ; but then one must have a clear cloudless sky under the first rays of the morning sun and even then only the topmost pinnacle of it can be seen. Those who desire a closer and fairer view of it must go further afield to Sandakphu and Faloot which are situated on the shoulders of the long and elevated range of mountains just facing the city of Darjeeling and situated to its west. It is reported that every year batches of European tourists and American Globe-trotters flock to these places to have a look at the highest mountain of the world. But from the few points in India whence a sight of Mount Everest is at all available its enormous

height is not apparent—at least not so apparent as to give one the impression of its being the highest mountain in the world. The very fact of Everest being the highest mountain in the world first came to light as a result of a series of scientific measurements.

Sometime about the middle of the 19th Century the Trigonometrical Survey of India extended their base of observation to the foot of the Himalayas and from this newly attained base some day between November 1849 and January 1850 they observed a mountain peak at 27°59' 3" N.L. and 86°54' 7" E., which on measurement was found to be the highest mountain in the world for, it rose to an altitude of 29002 ft. Owing to our ignorance no name was current for this mountain peak. At a meeting of the Royal Geographical Society of London held on May 11, 1857 after much discussion the peak was named after Col. Everest the late Surveyor General of India who organised the Trigonometrical Survey of India on a scientific basis.

By whatever name be it called up-to-

date Mount Everest is known and accepted as the highest mountain of the world. The recent exertions for the Everest Expeditions may also be noted; that so much of energy is being directed to one single peak is due to its being known as the highest mountain in the world. Yet there are indications pointing to the fact that among these very Himalayas within the boundary of Tibet there are one or two mountain peaks which are higher than Everest; but this fact is generally not known to the public as yet.

Dr. Graham is a Himalayan explorer of some repute. In 1883, he ascended to the top of Kabru, a peak of the Kanchenjunga group but from his report many are inclined to believe that it is not Kabru that he ascended to but a lower peak—Kangtsen. Whichever it may be from this mountain peak on the midday of October 8, 1883 Graham was pointing to his friend and Dr. companion Boss—Everest, the highest mountain in the world, standing towards the north-west within 70 miles. To Boss this was the first sight of Everest; he observed that this could never be for those two peaks yonder are higher still—pointing to two mountain peaks standing over the remoter ranges of mountains to the North of Everest. Graham was naturally surprised at this but on observation all agreed that these two peaks really looked higher than Everest. Of course they depended on eye estimation alone but eye estimation was not likely to be misleading here for, from such a height all peaks are likely to be seen in their correct proportions. It is in Graham's account that from their point of observation all mountain peaks of known heights appeared in their correct proportions inspite of closest scrutiny—not even one showed any aberration. But they could not get any clue as to the identity of these two peaks hitherto unknown; of these one showed a composition of rock, the other was a snow peak.

Major L. A. Waddel was a Professor in the Calcutta Medical College. He used to employ his leisure time in excursions in the Himalayas. Once when he reached Faloot, a place on the range of the mountains facing the city of Darjeeling, a Tibetan pointed out to him the peak of Mount Everest. This man was a native of the province of Khumbu in the north-east of Nepal lying to the South of Everest; so some reliance may be placed on him as a local man. This man introduced the Everest group by the name of Lap-chi-

kang and called the main peak by the name of Jomo-kang-kar. He further expressed that this group before them was in fact the Lower Lap-chi-kang and the one that he named Upper Lap-chi-kang was just to the north of Everest—in Tibet. So this latter was of course higher than Everest but a sight of it is not available from Khumbu or any place in Nepal.

This man's statement has some confirmation in collateral evidence also. Waddel has stated in his book that he had seen mentioned in Tibetan books that Upper Lap-chi-kang is a very high mountain and that Lower Lap-chi-kang is situated in the Nepal frontier. There are some topographical accounts of these places in the Tibetan language which were partly translated by the famous Bengali explorer the Late Rai Bahadur Sarat Chandra Das; therein Jomo-kang-kar (which is the Tibetan name for Everest) is found to have the second place in the list of the highest mountain peaks.

So that the existence of mountain peaks higher than Everest is known among the inhabitants near about Everest and is also mentioned in Tibetan literature. It is not known with certainty whether or not the Tibetans have ascertained the heights of these mountain peaks by eye estimation alone. Among the European explorers probably it is in the account of Graham alone that a direct evidence of it and a positive sight of the peaks is found and mentioned. Tibet is to all intents and purposes a forbidden tract, even Nepal is not perhaps wholly accessible to foreigners; so mountains higher and remoter than Everest are out of question, even Mount Everest has been approached by only a limited number of Europeans. Lately there has been some attempts to climb to the top of Mount Everest and perhaps some day in the near future the topmost pinnacle of it will be trodden by man; but even in their account no mention is found of any mountain higher than Everest.

Among the few Bengali enthusiasts there is only one instance namely the late Rai Bahadur Sarat Chandra Das who made any real approach towards Everest. But from the account left by him many of the noted European explorers are inclined to believe that Sarat Chandra Das mistook another mountain peak for Everest and has left an account of that peak. When there is so much of doubt about his account of Everest there seems little chance that he even found any indica-

tion of any peak higher than Everest. Any indication from any other Indian on the point remains yet to be discovered.

With a view to get further information on the point I made a reference to Dr. Sven Hedin of Sweden ; he informed me in reply "There are certainly no mountains higher than Mt. Everest". Dr. Hedin is of course a famous explorer and the explorations he made on the Himalayas are also extensive. But then even his view cannot be accepted as final so long as evidences of direct indication pointing to the subject cannot be repudiated. To get a still further and an authoritative information about it I made a reference to the Royal Geographical Society of London and the Geographical Society of America. From America they gave me the reply that to know anything with authority one must refer to the Royal Geographical Society of London who have made a special study of the Himalaya mountains. In reply to my reference to the Royal Geographical Society of London they gave me definitely to know that they have no reason at all to believe that there is any mountain in the world higher than Mount Everest. But it will be seen that even this authoritative declaration of the Royal Geographical Society of London does not repudiate the indications in the account of Graham or the evidences in the Topographical accounts of the Tibetans.

This is a matter which is primarily related to India ; but unfortunately, for us we are helpless in such affairs. In India there is no Geographical Society or any other Academy who have any responsibility to send an expedition for investigation on the point. Of course there are instances in other countries where expeditions of like nature were undertaken by individuals—instances may be enumerated from Columbus to Dr. Hedin who is a living example ; such endeavours have the credit of attracting considerable help and advancement from the country and the Government. In our country

leaving aside the question of expenses so long there was hardly the possibility of finding anybody who could undertake such programmes. But times have now changed and we now and then hear of enthusiasts undertaking various sorts of schemes. So, now the problem that is essential is probably money—if funds be found out there may not be wanting men who could be entrusted with a scheme.

But who is to organise such a programme ? In Bengal there is the Bangiya Sahitya Parishad (the Bengal Literary Academy) and the Asiatic Society of Bengal. I have no knowledge of the activities of the Asiatic Society of Bengal ; but the honour of having once proposed to the Bangiya Sahitya Parishad to form a Geographical Society of their own rests with my humble self. The Parishad acknowledged the importance of the subject and promised to take up the matter for their consideration but ultimately nothing practically materialised. Therefore, there is little hope that the Bangiya Sahitya Parishad would render any substantial help to advance the idea. Next remains the question of individual exertion. But the nature of the affair is of such a stupendous scale that hardly any one person would be found capable of undertaking such a gigantic programme. Though speaking of Bengal in particular, there is little to hope that any other province has any more to offer either in individual prowess or in Academical strength.

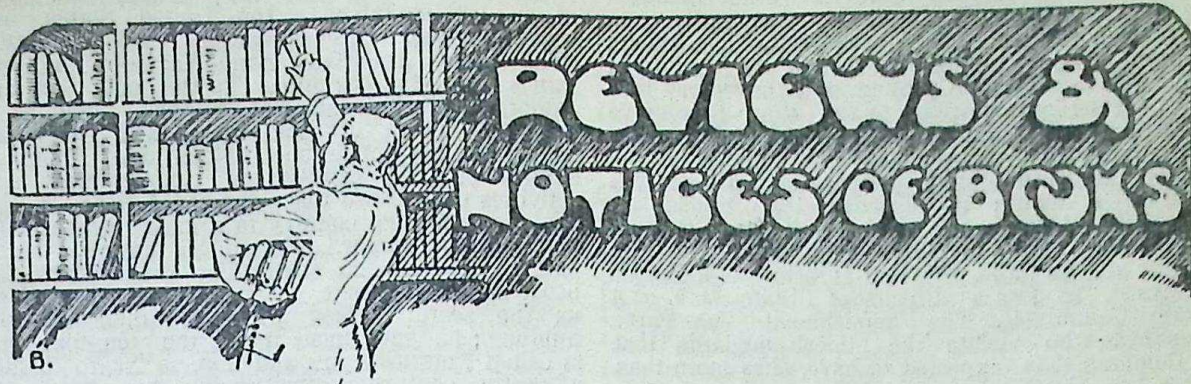
Explorations in the Himalayas, discovery of the Mount Everest, investigation of the source of the Indus, the Brahmaputra etc.—all these as well as the recent Everest expeditions have all been undertaken by the Europeans. If after all this the attempt to investigate and find out the highest mountain in the world is not made by us in right earnest now, then without doubt the glory of this also will be reserved for foreigners.

VICTORY

A million crosses stood on a hill,
A deadly wood against the sky ;
An open grave a wound to kill,
A million lads that would be still—
A million lovely lads that lie
Where they can never die.

And who are you,
And who am I—
That we should walk about at will.
And a million other lads should lie
Under a hill beneath the sky ?

BY KATHLEEN MILLAY



[Books in the following languages will be noticed: Assamese, Bengali, English, French, German, Gujarati, Hindi, Italian, Kanarese, Malayalam, Marathi, Nepali, Oriya, Portuguese, Punjabi, Sindhi, Spanish, Tamil, Telugu and Urdu. Newspapers, periodicals, school and college text-books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book-reviews and notices will be published.—Editor, M. R.]

ENGLISH

HOW THE SOVIETS WORK : By H. N. Brailsford. Vanguard Press, New York. 169 pp. Price 60 cents postage paid.

This is another volume of the Vanguard Press series on Soviet Russia. It is a study of the Soviets at work, written in that light, charming style in which Brailsford excels. He has simplified the subject for his readers by taking first a single Soviet in a Moscow factory, and then a single Soviet in a Russian village, to show just how the Soviets work and what their duties and activities are. He has woven in his statistics very naturally and easily and he has shown what a great advance the Soviet system is upon the older system of administration that formerly existed. His study of the various nationalities and religious groupings within the Union is also excellent, and he has a chapter on the Communist Party, another on the Dictatorship, and a conclusion on "Perspectives."

The study of nationalities within the Union would especially interest Indian readers, for here we see how the Soviet system is such a natural expression of peoples, and that its application to Russian peasants is no more remarkable than its application in the Moslem Tartar districts or in the Mongolian districts of the east. Vast areas of Russia are inhabited by such peoples who are supposed to have nothing in common—not race, religion or culture. Still, we see these varied peoples welded together by the unbreakable bond of common economic interests with full opportunity for cultural development and advancement. We see the cement of this vast Soviet system—the Communist Party, with a rigid discipline and unwavering principles. The class basis of this party has abolished the political meaning of nationality or religion, while preserving the intimate associations that belong to language and culture. We see men and women who ten years ago were barbarous

tribesmen now studying for entrance to the Universities or Workers' Faculties, after which they will shoulder the duties of managing the Soviet Union. In ten years these tribes have leaped over a hundred years of culture, giving the lie to those who hold that the suppressed must have decades or centuries of training under the guidance of the upper classes before they are fit to manage their own affairs. Brailsford writes in this manner:

"But through what mental adventures must they be passing! Conceive the bewilderment of these girls in their early twenties, if anyone had told them, ten years ago, that their destiny is not the veil and subjection in a Tartar laborer's hut but a share in the learned work of the new rulers of Russia. That dark-skinned, comely girl with the great shock of black hair grew up in a nomad's tent, the inheritor of a mental world which had neither changed nor expanded for ten centuries. To-day she sits gazing at charts and pictures which illustrate the Darwinian theory, and dreams of her coming work as a doctor. The lad beside her, who may have hoped to herd horses on the steppe, may take his degree in economics, and live to administer the industries of the Republic...Russia is stinting herself: she lives dangerously and she lives poorly, but it is the ambition for a splendid future which gives her the courage to endure. Within a generation she will have brought, not the picked few, but the broad masses of these neglected Eastern races within the circle of civilization...My ears are still haunted by the Tartar folk-songs which the pupils of the School of Music sang for me, and I left Kazan regretting that I had just missed the performance of the first Tartar opera."

Brailsford describes the Communist Party in a manner that is half-praise, half criticism. He says that there has been no such school for character since religious persecution ceased. The idle, the comfortable, the complacent, the sensual—these do not or did not join the Communist

Party. The Communist councils are not haunted by the careerists who see their opportunity even in the labor organizations of the West. The leaders of the Communist Party of Russia are graduates from the prisons of Czarism, and they carry that spirit of selfless devotion to the cause they serve that is above all individual or family obligations. The maximum salary that any member of the Party may draw—this is actual fact today—is 225 roubles a month in Moscow, 189 roubles in Vladimir. Almost all heads of all State departments are Party members, and they draw this salary and no more. A "Red Director" of a factory draws it, as does a director of a State Bank, or a State Commissar. The punishment for Party members who violate the ethical standards that a Communist is expected to have, has more than once been death.

This book by Brailsford has its good points, and it describes with clarity the ramifications of the Soviet system. But throughout one has a feeling that the author is not sincere. He has that superior air of an Englishman looking at and criticising the world. He excuses the system of elections and administration in Russia by remarking in a very lofty manner that the Russians, unlike Englishmen, have never known what free democratic institutions are; and so their methods must of necessity be different. Mr. Brailsford thereby exposes the fact that he comes from the well-fed classes of England. The "democracy" of which he speaks is only for his class, and when extended to the "lower" classes, it has been extended only because the ruling classes knew they could at all times poison the minds of the English workers through the schools, newspapers, and churches which they, the ruling class, control. Despite the "democracy" of England, the vast toiling masses live in a poverty as deep as most of the Russians. There are sections of London where the inhabitants are half-human; they are debased, ignorant, and poverty-stricken, and they do not even know how to play. The conditions in Russia were never worse than are conditions in some of the mining districts of the British Isles. Democracy is and always has been a reality only for the ruling classes.

In reading this book on the Soviets one is constantly irritated by the superior air, the feeling of insincerity and even of hypocrisy, and the lightness. It is the way a person writes when he lightly studies a thing that other people have died a thousand deaths to achieve. Facts and figures and a description of the administration of a system do not cover up this underlying note of unreality and superficiality. Yet, despite this, is a book that one may read with profit—provided one holds in mental reserve its shortcomings.

THE GREAT AMERICAN BAND-WAGON: *A study of Exaggerations.* By Charles Merz. The John Day Company, Publishers, New York City; pp. 263. \$3.00.

When the circus comes to town in America, it announces its arrival by a parade, headed by the very high, gaudy wagon, on top of which sits a band blaring away as only a circus band can blare. In America also there is a folk saying that runs: "Don't climb on the band-wagon if you can't toot a horn," meaning "don't make a big noise unless you can live up to it."

Now, considering all of this, Charles Merz, one of the best essayists of the United States, has written a book of exaggerations which he calls "The Great American Band-Wagon." And one smiles from the beginning to the end. For this author, a trained classical essayist, such as a restricted group of Englishmen and Americans belong to, has made one of the most thorough studies of the band-wagon temperament and activities of America that one could dream of. He has undressed the country in a most elegant and gentlemanly manner. We see big business using bathing beauties and instituting beauty shows to boost their tooth paste or underwear; he shows us the secret lodges with all their infantile humbug; he introduces us to the tom-tom that is called American jazz and that, in Negro hands, is really capturing the earth; he has, with devastating matter-of-factness, exposed the vacuum in American middle and upper-class brains that has to be filled up by a radio running at full blast all hours of the day and night and in every room in the house; he has shown us how Americans booze over the soda-fountain counters. And, he has a chapter on "Bigger and Better Murders." Sport is covered, and his chapter on "Roll your own Diploma" (taken from the cigarette-tobacco advertisement "roll your own") educates us in the secrecies of the correspondent schools who confer degrees by the ton on those who pay so much per—; "Think twice before you scoff at the next Ford touring car adorned from stem to stern with sixteen college pennants," he warns. We meet the American traveller who goes abroad to do missionary work for American breakfast foods and American bath-tubs, and finds all other countries barbarous. Then there is the moving pictures, the standardized thinking societies, the drives with the boosting "weeks" such as Go to Church Week, Smile Week, Clean up the Yard Week, Take-a-Bath Week, Fire Prevention Week, and Brush Your Teeth Week. There is a description of prize fighting, of national heroes, and God knows what. For America is one vast band-wagon.

It is almost impossible to believe that a nation like America could descend to such infantile tomfoolery that it does at times. Take its secret lodges, with all their unspeakable nonsense, here described. Everybody knows the Ku Klux Klan behind which lurks the most murderous reaction; but less dangerous and more funny in infantilism are Lodges called by grand names like "Supreme Tribe of Ben-Hur," "Order of Magian Masters," "Royal Order of Buffalos," "Mystic Order of Granada," the "Ancient Arabic Order of Nobles of the Mystic Shrine," "Mystic Order of Veiled Prophets of the Enchanted Realm," "Illustrious and Exalted Order of Crusaders," and the "Illustrious Order of the Mystic and Exalted Cross." Then there is the "Order of Owls," "Order of Ancient Oaks," "Order of the Knights of Malta," and the "Odd Fellows," Macabees, and the "Daughters of Rebekah," etc. etc. The author says:

"All over America, six nights a week, from one to five million men and women are dressing themselves as Brahmins, Pharaohs, Vikings, Princes, furies, hermits, druids, Galahads, sorcerers Maltese and Tibetans."

"To what purpose?"

"If I tell, swears the Woodman, 'may I be

dashed to pieces as I now dash this fragile vessel into fragments !

"If I tell, swears the Maccabee, 'may my left arm be cut off above the elbow !'

"If I tell, swears the Shriner, 'may my eyeballs be pierced to the center with a three-edged blade, my feet be flayed, and I be forced to walk the hot sands upon the sterile shores of the Red Sea until the flaming sun shall strike me with living plague, and may Allah, the god of Arab, Moslem and Mohammedan, the god of my fathers, support me to the entire fulfilment of the same, Amen, Amen Amen."

Now these be oaths. And what are the "secrets" these millions of Americans are supposed to keep in such a dramatic manner? well, you would have to join one of those lodges or orders to satisfy your curiosity. And the sort of people who will put up with such abject idiocy as these are not the sort of people one would want to spend an evening with learning "secretses."

Perhaps Americans do this sort of thing, not only because they are a young people with more energy and money than they know what to do with; not only because they have such vast vacuums in the cavity that passes for their brain; but because their lives are dreary and uninteresting. Yes, strange it is, dreary. American life and thought is standardized as American economic life is standardized. The most powerful of capitalisms in the world forces the American population into one mould until their dress, their joys and dreams, as well as their intelligence are so standardized that they all seem to have been cut out with the same cookie cutter. If you are going to produce billions in wealth for a ruling class, you have to crush the vast masses into one manner of life and thought in order to do it. You can't have "idealists" running around talking about personality and originality when big business men know such things only lead to sedition! And this is the reason simple John Smith of Chicago, who sits in an office over a clerk's desk for eight or ten hours a day, doing the most deadly monotonous work, goes out in the evening, puts on the dress of an Arab and for half the night lives in a fairy land in which deadly oaths are taken, deadly secrets told, and deadly pass-words given.

Yet the author of this book is optimistic. This hand-wagon temperament of America, he says is because Americans are young, restless, adventurous, with a vast store of curiosity, an immense reserve of energy, and a tremendous will to go somewhere. They don't know where they are going, it is true, but just show them something new, they will be off after it. As the American saying is, "Well, I'm willin' to try anything once." And the things they try! This book tells all about them. Still when Americans begin to analyze their own absurdities—that is a good sign for any people.

AGNES SMEDLEY

HISTORY OF BURMA, FROM THE EARLIEST TIMES TO 10 MARCH 1824. THE BEGINNING OF THE ENGLISH CONQUEST: By G. E. Harvey, Indian Civil Service with a preface by Sir Richard Carnac Temple Bt; Longmans, Green and Co., 39, Paternoster Row, London C.C. 4. 1925. Pp. i-xxxii, 1-415.

Mr. Harvey's book is decidedly the best work on the Ancient and Mediaeval history of Burma that has appeared in print. Though Mr. Harvey belongs to the heaven-born service he still appears to retain the scholarship of a Fleet and the industry of a Smith, qualifications extremely rare among the members of that service at the present day. What is more, Mr. Harvey was sufficiently liberal-minded to accept and acknowledge the help of a foreigner in his work. M. Chas. Duroiselle is by far the most accurate and reliable authority on the history and the literature of the Burmese peoples at the present day. Mr. Harvey wrote this book according to the suggestions of M. Duroiselle and has followed his notes—"The accumulated notes of a life time"—and he acknowledges that the first half of his book is really M. Duroiselle's. Mr. Harvey worked with the help of a number of other scholars whose names he mentions in his introduction. It is extremely gratifying to find that he has not omitted to mention natives of Burma like Maung San Shwe Bu, Maung Mya, Maung Po Kye and natives of India like Mr. C.K. De in the same breath with natives of Great Britain of the type of Messrs. Furnivall, Searle, Stewart and Grant Brown of the Indian Civil Service. The book contains seven illustrations and five coloured maps.

The book is extremely interesting reading and the author has spared no pains to make it as attractive as possible. More valuable than the text of the work are the notes (pp. 307-63) and the genealogical tables (pp. 364-72) and the Bibliography (pp. 373-90). The work begins really in 1044 A.D. Before that date Burmese native authorities do not go. It has been proved beyond doubt by M. Duroiselle and corroborated by local histories that Burma received its present form of Buddhism from Ceylon in the 11th century. Before that date the inhabitants of Burma were the adherents of some form of Mahayana Buddhism, more probably the Tantric form prevalent in Bengal and Bihar. M. Duroiselle's description of the Ari, as the Tantric Buddhists of Burma are called in local histories, leaves no doubt about the fact that they were followers of the Mantrayana formerly prevalent in Gujarat and in Bengal. The Burmese chronicle, the *Hmannan*, thus describes the Buddhist and Vaisnava practice of the first fruits:—"Moreover kings and ministers, great and small, rich men and common people, whenever they celebrated the marriage of their children, had to send them to these teachers at nightfall, sending, as it was called, the flower of their virginity. Nor could they be married till they were set free early in the morning."-p. 18.

Tantric Buddhism was expelled from Burma by king Anawhahta by brute force. The most interesting part of the history of Burma, therefore, still remains to be written. Mr. Harvey's book contains only the later mediaeval portion of it consisting of the struggle between the Burmese and the Arakanese and ends with the final triumph of the Burmese with the foundation of the Alaungpaya dynasty in 1752. In one particular point Mr. Harvey's book is inaccurate and biased. Most Englishmen cease to be critical scholars when it comes describing the enemies of Great Britain. The most level-headed Briti-

sher suddenly ceases to be a sober historian and chronicler and starts speaking of the 'enemy' as if he were writing an official report of events preceding an Assaye and Argaon or a Chillianwala and Gujrat. That part of Mr. Harvey's book which treats of the history of British traders and missions is as inaccurate and unscholarly, as Curzon's account of the "Black Hole."

THE ANNALS OF THE EARLY ENGLISH SETTLEMENT IN BIHAR : By N.N. Raye, M.A., formerly Principal T.N. Jubille College, Bhagalpore. Principal, Ripon College, Calcutta ; Kamala Book Depot, Ltd., 15 College Square, Calcutta, pp.1-320, i-vi.

This volume is a new venture on the part of Prof. N.N. Raye, who is better known in this part of the country as a professor of English literature. In fact by producing this book Prof. Raye has taken the public agreeably by surprise like Prof. Jadu Nath Sarkar when he started writing on Mughal history more than twenty years ago. Prof. Raye's book does not break virgin soil and portions of it have been dealt with by many of the earlier writers on the subject. The early history of the English settlement in Bihar is a very interesting study and Prof. Raye has certainly done well by bringing all known materials together in this volume. The first five chapters are general in nature and lead to the first English settlement in Bihar. Prof. Raye begins his subject in the sixth chapter entitled "The city of Patna and its governors." It is here that we notice the first defect of the book in the spelling of Musalman names. Shayista Khan I, son of Asaf Khan II, Shahjahan's is spelt not even Shaista but Saista. Similarly Sipahr Shukoh is spelt Sipar Sheko but Mahabat Khan and Rustam Khan are spelt correctly. It is difficult to recognise *Kholis-i-Mukhlis* Mukhlis Khan in "Muchlis." The 7th, 8th, and 9th chapters deal with the subject proper but in the 10th Prof. Raye returns to Bengal. The 11th chapter deals with the factory at Patna but the 12th and 13th are devoted to the general question of the restoration of the English East India Company in its trading stations after their foolish war with Aurangzeb and the formation of the new Company. In the 14th chapter the English East India Company are introduced in the role of Zamindars or revenue-farmers of the Mughal empire. The 15th, 16th and 17th chapters deal with the history of the Patna factory. From the 18th chapter onwards the material could have been very much improved if the author had incorporated the materials collected by the Keeper of the Imperial Records in India and incorporated in the Calendars of Persian Correspondence, four volumes of which have been published.

It is not possible to do much original research in the period and the subject which Mr. Raye has selected. On the whole Mr. Raye has collected together almost every fragment of material and reproduced it in a very nice manner. This style is lucid and his manner of presentation vigorous. The printing of the book is vile and does little credit to the publisher.

HARSHA. (Calcutta University Readership Lectures, 1925.) : By Radhakumud Mookerjee, M.A., Ph. D., Riahasa-Siromani, Professor and head of

Department of Indian History, Lucknow University, His Highness Sir Sayaji Rao Gaekwad Medalist, Prizeman and Lecturer 1925-30 ; Oxford University Press, London, 1926 ; pp.1-203. Price Rs 3-6-.

This is the latest book of the Rulers of India Series and is written in the charming style for which Prof. Radhakumud Mookherji is noted. The book is divided into seven chapters and provided with a nice index. The principal defects of the book are due to the author's inability to deal directly with the original materials of Indian History and his consequent immense veneration for European writers. In following the absurd and obsolete theories of the late Dr. A. F. R. Hoernle the author has made himself extremely ridiculous in the eyes of scholars. I cannot resist the temptation of quoting some of them :

1. "Prabhakaravardhana (Maharajadhiraja) m. Yasomati (daughter of Emperor Yasodharman Vikramaditya of Malava)".-p. 10. Is there any proof in support of this statement that Yasomati was the daughter of Yasodharman and that the latter ever had the title of Vikramaditya, except the inaccurate statement of the Rajatarangini and the theories based on it by Hoernle ?

2. "That the Maukharis were not rulers of Kanauj is also supposed from the fact that their inscriptions were all found far away from Kanauj, Magadha (Bihar Province)".-p. 16, note 2.

What about the Harsha inscription of the Maukhari Isanavarman and the Jounpur Jumma Masjid inscription of Isvaravarman, even if we do not count the Asirgadh seal of Sarvavarman ?

3. "According to an Arabic chronicle, in the 36th year of Khosru II of Persia, i.e., about A.D., 625, letters and presents were exchanged between him and the Indian Monarch ; while a painting in one of the caves at Ajanta probably points to this fact in showing the presentation of a letter from a Persian to an Indian king."-P. 35 Prof. Mookerji is not yet aware of the fact that *all scenes at Ajanta have been proved by M. Foucher to be Jataka scenes.*

4. "The expansion of the Gurjaras southwards was, however, checked by Pulakesin II, whose suzerainty they accepted by about A.D. 634, as will appear from the Aihole inscriptions cited above."-P. 41.

Can prof. Mookerji prove that the statement in the Aihole inscription is sufficient to prove this subjugation of the Gurjaras of Broach to the Chalukyas of Badami ?

5. "But as has already been stated, the Hindu political system did not favour much centralized control, but believed more in decentralization and local autonomy." P. 43

This is one of the favourite conundrums of writer of the class of Prof. Radhakumud Mookerji. Can he prove that in all centuries of Hindu history from 1500 B.C., to 1672 A.D., decentralization was favoured by Hindu kings ? Such inaccurate statements may please the masses in India but they serve more to increase the ignorance of our students.

6. "Malwa, however, avenged this insult by the victory achieved by her next king, Mahasena-gupta, over the Maukhari king Susthitavarman, and the fame of the victory was sung as far as the banks of the Lohitya."-P. 55.

As I had to write a separate paper to prove that

Mahasenagupta cannot be a king of Malwa or Sushitavarman a Maukhari king in the Journal of the Bihar and Orissa Research Society for July 1923. I would request the readers of Prof. Mookerji's book to refer to it on this point.

I am obliged to quote some of Prof. Mookerji's more glaring inaccuracies :—

1. "Regarding now the Maukharis, if we may take the localities of their inscriptions as indications of the extent of their power it was the largest under Sarvavarman, who is called in No. 1 as simple the *Maukhari* as the most distinguished scion of his house, and in Nos. 4 and 5 is described to have held sway from Arrah to Burhanpur, where the two inscriptions were found." Pp. 56-57. No. 4 of Prof. Mookherjee is the Deo-Banarak inscription of Jivitagupta II (No. 46 of Fleet's Gupta Inscriptions) and No. 5 is the Asirgadda copper seal of Sarvavarman. In none of these we can find the statement that Sarvavarman ruled from Arrah to Burhanpur. Seals of Harshavardhana and Bhaskaravarman were found in the same stratum at Nalanda. Will this prove that Bhaskaravarman of Assam was in possession of Nalanda at any time?

2. In the genealogical table on page 52 Prof. Mookerji makes Sushiravarman, the son of Sarvavarman, and the father of Avantivarman. Can he prove this from any reliable contemporary record?

3. "Nos. 6. described as king of Malwa by Bana."—p. 63. No. 6 is Mahasenagupta according to the genealogical table on page 65. But Dr. Mookherjee will be surprised to hear that a king named Mahasenagupta is not mentioned in the Harshacharita of Bana.

4. On p. 64 Prof. Mukherji makes Budhagupta, the son of Kumaragupta II and Bhanugupta, the son of the latter. From the way he indicates the relationship between Rajyabardhana II and Harshavardhana it seems that he implies succession and not descent, but is this the correct way of indicating succession?

The worst chapters of the book are those on administration (chapter 4) and religion and learning. The property of Dr. Mukherji's equipments in these respects will make him the butt of ridicule of all scholars. The chapter on administration begins with Harsha's camping arrangements and contains such statements as "Thus the sovereign himself was one of the best travelled men in his empire."—p. 88. It contains a description of the Royal Palace and its zoological collection, the establishment etc. In the middle of the chapter Prof. Mukherji is compelled to admit that "*We do not have much information regarding the actual system of administration.*"—p. 94.

The most atrocious part of chapter 4 is the description of the royal officers. It shows that Prof. Mookherji has failed to understand the Gupta Bureaucratic system utterly. He says that "The provincial Governor appointed his subordinate officials, described as being *Tan-niyukatakas*. He appointed his Visayapati (or the Divisional Commissioner) to whom the Damodarpur inscription apply the titles of *Kumaramatyas* (i.e. the counsellor for a prince appointed as Governor as distinguished from the Rajamatya)."—P. 106. A footnote on the same page intensifies the decree of Prof. Mookherji's non-acquaintance of the subject. "In the inscription on the Basarh seal appears the full title of the office, viz., *Yavurajapadiyakumara-*

matyadhikarana." It never occurred to the learned professor that the term *Adhikarana* means an office and the Basarh seals show that there were at least four classes of ranks of *Kumaramatyas*:—

1. *Kumaramatyas* equal in rank to the emperor himself *Paramabhattacharaka-padiya-Kumaramatya*.

2. Those equal in rank to heir-apparent—*Yuvarajabhattacharaka-padiya-Kumaramatya*.

3. Those equal in rank to younger princes of the royal family—*Yuvaraja padiya-Kumaramatya*.

4. Ordinary *Kumaramatyas* of the lowest rank—*Annual Report of the Archaeological Survey of India, 1903-4 pp. 107-8.*

In the next page we are told by Prof. Mookherji that the Drangikas were "city magistrates." Fleet's Gupta inscriptions were published in 1883 but if Prof. Mookherji had taken the trouble of reading the English translation of the Rajatarangini published since then, he would have understood that in the Sanskrit language *dranga* means a boundary and in modern Sindhi, Lahada and certain dialects of Kashmiri *dang* still means a boundary.

I shall confine myself only to that part of chapter V which deals with "The art of the Gupta age" pp. 159-64. I cannot understand what business Prof. Mookherji had to introduce this topic in a book on Harsha. In the first place he does not possess the necessary equipment to deal with the chronology of Gupta art and in the second place he is not even an art connoisseur of the type of Kramrisch or O. C. Ganguly. Consequently he has merely reproduced the common parrot-talk about Gupta art without understanding in the least any thing about the subject he deals with. He speaks of the Gupta period as the golden age "Not merely of Indian literature but also of Indian art," p. 159, but is not able to illustrate it. He includes Aihole and Badami in the Bijapur district of the Bombay Presidency within the sphere of influence of Gupta art! He is not ashamed to speak of Ellora as "another noted centre of Gupta Brahminical art," p. 161. Prof. Mookherji obligingly informs students of Indian Iconography that "In the Gupta period were also developed what are called the Mudras which play such a prominent part in later Buddhist Iconography," p. 162. Prof. Mookherji is evidently not aware of the fact that Mudras, all six Bhumisparasa, Jnana, Dhyana, Dharmachakra, Abhaya and Varada are to be found in the earliest Gandhara sculptures. Up-to-date knowledge on the subject was evidently not considered necessary by the learned author of this book and therefore he does not know much of the recently discovered Gupta art of Nalanda and the North-Eastern Provinces. He is also not aware of the fact that Chalukyan art is quite distinct from the Gupta art and that Ajanta has no connection with it. If Prof. Radhakumud Mookherji had confined himself to writing a book on Harsha with materials with which he was familiar in his usual charming style and attractive mode of presentation instead of venturing into speculation in epigraphy and art then he would have done credit to his selection by the Oxford University Press.

R. D. BANERJI.

SOME ASPECTS OF THE INDIAN CURRENCY PROBLEM :
H. L. Chabiani. Published by the Oxford Book
and Stationery Co., Kashmere Gate, Delhi. Re. 1.
Pp. 57.

Sir Basil Blackett on Currency and Finance.
Full Text of His Evidence before the Royal
Commission. Pamphlet No. 17. Published by the
Indian Currency League. Bombay. Pp. 193.

Mr. Chabiani's brochure consists of :—I.—The
Indian Currency Problem, II.—The Report of the
Indian Currency Commission, III.—The Gold
Bullion Standard and our Pre-war Currency System,
IV.—Contraction of Currency under the Gold
Bullion Standard, V.—The Question of a Gold
Currency, VI.—Some Aspects of the Ratio Con-
troversy. Almost all of these are reprints from
contribution to the press. Though the author's book,
an outcome of and a contribution to the currency
controversy, deals with issues which arose out
of the recommendations of the Royal Commission
on Currency and have no immediate practical
interest just now, it is still very interesting and
instructive as an academic study of the currency
question specially because it exposes some of
the popular fallacies on the subject.

Sir Basil Blackett's evidence before the Hilton-
young Commission was published by the inde-
fatigable currency League of Bombay in order to
expose the discrepancy of the views he expressed
therein and those which he afterwards preached,
when as Finance Member of the Government of
India, he sponsored the currency bill embodying
the recommendation of the Commissioners. The
object of this publication was to help members of
the legislative bodies and the public at large to
fight this proposed legislation which is dubbed
'suicidal' by Mr. Jannadas Dwarkadas who con-
tributes the Foreword.

H. SANYAL

BENGALI

EUROPIYA SABHYATAR ITIHAS: Translated by
Prof. Rabindranarian Ghose; M. A. Published by
the Bangiya Sahitya, Pairshat, 243-1 Upper Circular
Road, Calcutta.

The celebrated work of the French savant
Guizot on the subject of the history of European
civilization is rendered into Bengali in an abridged
form. The reading public is indebted to Prof.
Benoykumar Sarkar who provided a fund of
Rs. 2,000 for the translation and publication of
this monumental work. Prof. Ghosh has presented
the work in a lucid style and it is calculated to
be an important addition to the historical literature
in Bengali.

JAIN-PADMAPURANA (abridged): By Mr. Chin-
taharan Chakravarty, Kavyatirtha, M. A. Published
by the Vanga-vihara Ahinsa Pairshat, Calcutta.

Perhaps the fact is not widely known that
the Jain version of the Ramayana-legend differs
from the traditional version of the Hindus as
embodied in the epic of Valmiki in many respects.
The study of the Ramayana cannot be deemed
complete without reference to and comparison with
the Buddhist and Jain versions. The author has
laid the Bengali-speaking public under a great
debt by publishing the story of Ram who is called

Pauma or Padma by the Jains, in this little work,
with notes and references to the Hindu epic.

RAMES BASU

SURADHUNI: A collection of Bengali songs :
By Sudhinchandra Kar. Published by Asoke
Chatterji from the Prabasi Office, 91, Circular Road.
Cal. Price As. 12.

In these days of artificiality and mere
jugglery in words, lyrics like these are like
welcome raindrops in an arid desert. The author
has not the slightest intention of taking the
literary world by surprise, but has merely attempt-
ed to express in chaste and elegant verses
thoughts which have flitted off and on across his
mental horizon. All these songs have a ring of
sincerity which cannot but appeal to anyone who
may go through them. Considering this to be his
first attempt at metrical expression, I am confident
that the author's future publications will attain an
excellence, a glimpse of which is already manifest
in this volume. I am sure this book of verses
will gain the appreciation that it deserves

DINENDRANATH TAGORE

HINDI

NAVIN VIN YA NADIME DIN: By Lala Bha-
wan Din. Hindi-pustak-bhandar, Laheria Serai.

Lalaji is a well-known poet of the old school.
Forty-two of his poems, some being illustrated,
are collected in this book. Most of these are on
Puranic themes. There is a national anthem. The
poem called *motor-panchak* is a curiosity, and that
on the Taj Mahal is rather flat and shows the
poverty of Hindi literature even when the subject-
matter is prospective. This will be clear if we
compare this poem with those on the same theme
in Bengali.

UPAYOGITAVADA: By Mr. Umrao Singh Karu-
nik, B. A. Jnanprakash Mandir, Meerut.

Translation of J. S. Mill's *Utilitarianism*

GARHASTYA-SASTRA: By Lakshmidhas Bajpeyi.
The Turun-Bharata-Granthavali Office, Daraganj
Allahabad.

A work on domestic economy.

GRAHA KA PHER: By Mr. Shyamsundar
Deivedi Suhrid. The Chand Office, Allahabad.

Translation of a Bengali novel by Mr. Yogen-
dranath Chaudhuri, M. A.

ENGLAND KA SANGATHANIK QANUN: By Mr.
Suparsvadas Gupta, B. A. (Hons). A. Kumar &
Sons. Arrah.

This book gives the summary of Dicey's *Law
of the Constitution*.

ASTIKYAVADA: By Pandit Gangaprasad Upa-
dhyaya, M. A. The Kala Karyalaya, Allahabad.

All the aspects of theism are ably discussed
in this work in the light of modern speculations
on the subject. The opinions of western thinkers
are quoted and discussed. This book will be
useful to those who are philosophically disposed
with a religious aim.

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BHRAMARA-GITA-SARA : Edited by Pandit Ramchandra Sukla. The Sahitya-seva-sadan, Bulanala, Benares.

The celebrated work of Suradasa called the *Sura-sagara* contains the songs given in this book. These 401 songs, called *bhramara-gita*, are gems of old Hindi poetry. The editor adds an introduction and gives the meanings of difficult words.

ANTARNADA: By Vidyoti Hari. The Gandhi Hindi-Pustak-Bhandar, Allahabad.

The well got-up volume contains a number of prose-poems in Hindi. The pieces are charming and lyrical in spirit, while the style is simple and dignified.

BHARATIYA SASANA: By Mr. Bhagawandas Kela. The Bharatiya Granthamala, Brindaban.

This fifth edition of this text-book of Indian Administration shows its popularity. There is a glossary of the technical terms.

RAMES BASU

SANSKRIT—BENGALI

KALITANTRAM: Edited by Pt. Satishchandra Siddhantabhusan, Published by the Sanskrit Sahitya Parishat, Calcutta.

Of the works dealing with the worship of the goddess Kali the present text is an important one and is cited in many second-hand collections of Tantra. The editor is to be congratulated for this useful edition of the text with notes and Bengali translation for the first time. Variants of the readings from the different MSS. collected are also given. There is a figure of the *Kaliyantram*.

DURGAPUJA-VIVEM, etc: By Sulapani and others.

DURGAPUJA-TATTVAKA: By Raghunandan Bhattacharyya.

In a sense the worship of Durga is a national festival of the Hindus all over India. But unlike other provinces Bengal has developed some new features which are restricted to Eastern India only. This festival is rightly called the *asvamedha of the Kali age*. We have in these two volumes the most important works about this festival in Bengal. The former contains the treatises of Sulapani, Jimutavahana, Vachaspati Misra and Srinathacharyyachudamani. The latter is the well-known work of Raghunandan. The learned editor discusses many points in connection with the MSS. and the festival and gives the variant readings. These will surely be of use to the orthodox community as well as to the scholars interested in the subject.

RAMES BASU

MARATHI.

SRI RAMAYANA SAMALOHANA—(or a study of the *Ramayana*); By 'a Maharashtriyā.' Publishers Messrs G. V. Chipulunkar & Co., Poona. Price not mentioned.

This bulky volume of about 900 pages is divided into two parts. The first part consisting of seven chapters deals with several important questions regarding the *Ramayana*, such as the excellence of the epic, the ideal character of Rama, the social, political and industrial condition of India in those times, the nature and degree of civilisation of the *Rakshasas* and the *Vanaras*, the interpolations in the poem, etc. The fifth chapter in particular is very interesting, as the author has therein successfully exploded the several absurd traditions that have been handed down from generation to generation concerning Valmiki being a way-layer of the Koli caste, his being the originator of the metric composition, Ahalya being turned into a slab of stone by her husband's curse, etc. The second part, consisting of eleven chapters contains learned discussions about the chronology of the *Ramanaya*, determination of the geographical places mentioned in the poem, analysis of the important characters, and a critical review of some other versions of Rama's story such as those given in the several Puranas, in Anand Ramayana, Adhatma Ramayana, Tulsidas Ramayana, etc. In one of the Appendices the author has given a list of 90 Sanskrit *Ramanayas*! This very fact, coupled with the eagerness shown by Buddhist and Jain writers to give their own versions of Rama's story, is a clear proof of the *Ramayana* being a singularly popular and revered poem among Indian people. The deep and critical study of the poem and the fair attitude of mind with which the author has approached and handled questions, which have hitherto appeared like so many riddles to many great scholars, reflects no small credit upon the author. One may not agree with all his conclusions based on texts of doubtful authenticity, but the open mind with which the author has approached several questions and the phalanx of arguments arrayed in support of his contention cannot but arrest the reader's attention. The Foreword to the volume by Mr. J. S. Karandikar, co-editor of the *Kesari*, is readable and gives in a nutshell the important features and conclusions of the questions discussed in the volume. It is a pity that the usefulness of such an excellent and laborious work should be marred by the lack of an exhaustive index. The publishers, Messrs. G. V. Chipulunkar & Co., have already to their credit several important publications. The present publication will surely add lustre to the praiseworthy attempts hitherto done by them in bringing the ancient rich lore of the Indian Rishis to the door of the Marathi readers.

HINDUPAD—PADSHAH—a Marathi translation of Barrister Savarkar's English book of that name. Published by the Vijaya Press, Poona. Pages 240 price Rs. two.

The original English book aims at giving its readers a fair and clear idea of the gigantic attempt made by the Mahrattas to establish their Empire over the whole of India, the high and noble spirit of patriotism running in their veins which inspired it and of the secret of their wonderful achievements in an incredibly short space of time. Sentiment, rather than reason, looks to be predominant in the treatment of the subject. The language is high-flown and stirring. The book is such as cannot fail to appeal strongly

to the patriotic hearts of the Mahrattas. The Marathi rendering is faultless.

A TREATISE ON BIO-CHEMIC REMEDIES:—By Dr. G. S. Palsule L. M. and S. (National), L. H. M. S. Published by the Shrikrishna Homco Pharmacy, Poona. Pages 500. Price Rs. Two.

There are over half a dozen books on the subject in Marathi. But the one under review surpasses them all, in several respects. In the first place, the principle underlying this system of medicine is very clearly stated and explained. Secondly, the bio-chemic system is compared with other prevalent systems of medicine; technicalities have been avoided, so far as possible, so that even a layman can make himself acquainted with the principles underlying the system; under the description of each medicine there are given instructions as to when higher or lower potencies of the medicine are to be used. Since this system has chiefly to deal with symptoms, and exhaustive and detailed repertory of symptoms is appended, and this is the most important and useful feature of the book. With the help of this book a man with a little intelligence can easily become one's own physician and also be useful to others, in cases of common complaints.

V. G. ARTE.

GUJARATI

PRIMA SWARUP SHRI KRISHNA PART I; By Mohanlal V. Gandin, printed at the Aditya Printing Press, Ahmedabad, cloth bound, pp. 252 price Rs. 2-0-0 (1927).

"Shri Krishna, the Lord of Love," written by Baba Premanand Bharti has attained great fame as a book explaining why Shrikrishna is held in such veneration by us, and the deeper truths underlying his worship. This book is a translation of the first part of that treatise and the Notes given at the end add to its usefulness. It is sure to interest all those who have a religious turn of mind.

THE HISTORY OF GONDAL AND LIFE OF MAHARAJA SHRI BHAGVAT SINHJEE: By Rajvaidya Jivram Kalidas Shastri, Printed at the Rasa Shala Printing Press, Gondal, with a photo of His Highness. Cloth bound. Pp. 1055. Price Rs. 15. (1927).

Gondal is one of the premier native states of Kathiawad and is ruled by an enlightened Ruler, who during his sojourn in England and Scotland unlike other Princes, utilised his time, instead of frittering it away, in studying medicine and obtaining the degrees of M. D., M. R.C.P.E., F.R.C.P.E., H. H. Sree Bhagavat Sinhjee has made Gondal an ideal State, and so far as administration is concerned he does not spare himself. The history of his State and his dynasty as set out in this bulky tome is complete in every detail from the times of Shri Krishna up-to-date. The incidents of his reign are also very fully described and they furnish eloquent proof of the different stages through which H. H. has developed the resources of his State so as to make it a model one. The author is a medical man by profession, still he has turned out a book which does him 'credit' in every way. Altogether the book fulfils a want so far as the State was concerned. It must find a permanent place amongst its valuable archives.

K. M. J.

THE GREEN-CLAD LADY OF THE MUTINY

(Translated from Khaja Hasen-Nizami's *Tear-drops*)

By SYED ISMAIL B. A.

THE following account has been gathered from the lips of two old men who were in the prime of their youth during the great Indian Mutiny of 1857.

At the time when the English forces had captured the Ridge and were bombarding Delhi from the direction of Kashmiri Gate, a Muslim woman clad in green used to walk daily along the bazars of the city crying aloud in a thundering voice "COME, FOLLOW ME, GOD HAS CALLED YOU TO PARADISE." Hearing this call the citizens gathered round her in huge crowds, and she would lead them for an attack on the

Kashmiri Gate, and make this citizen army fight from morn till eve with extraordinary enthusiasm.

Eyewitnesses of this fighting have stated that this woman possessed wonderful courage; she had no fear of death, and in the thickest of the fight where bullets and cannon balls were actually raining, she would rush like a warrior of undaunted courage. Sometimes she was seen on foot, and sometimes she would lead her men seated on horseback. She carried in her hands a banner, a sword, and a rifle. She used to fire her gun with great precision; and one man who had

accompanied her in her wild charge up the Ridge ramparts stated that she was also well-versed in the art of swordsmanship; and often would she rush forward and fiercely wield her sword in a hand to hand fight.

The heroism and fearlessness of this lady fired the enthusiasm of the populace who pressed forward with great courage. But on account of their ignorance of war, generally at the end they took to their heels. At such moment she endeavoured to prevent them from flying, but when invariably they ran away at last, she would return home for the day. But nobody knew where she retired, and whence she emerged again the next day.

At length one day at the head of her citizen army, fighting tooth and nail with sword and rifle, she reached the English ramparts, but just then she fell wounded from her horse and was captured by the enemy. Thereafter, no one knew what fate overtook her and where she was gone at last.

In the collection of letters written by English officers during the siege of Delhi, and recently published by the authorities of Delhi province, there is one interesting letter of Lt. W. S. R. Hudson dated 29th July 1857, Camp Delhi, and despatched to J. Gliss Forsyth, Deputy Commissioner, Ambala. This letter throws some light on the appearance of this wonderful old woman. It runs as follows:—

"My dear Forsyth, I am sending to you an old Mohammadan woman. She is a strange woman. Her business was to dress in green and to persuade the populace of the city to rebel, and herself, clad in arms and commanding the rebels, used to attack our defences daily.

"The sepoys who have had to deal with her, say that she repeatedly led stubborn and valiant attacks, and fought with great firmness, and that she possesses also the strength of five men.

"On the day she was captured, she was on horseback leading the rebels of the city in battle order. She carried a gun which she fired several times. The sepoys say that she herself, wielding her sword and rifle killed several of our men. But just as we hoped, her followers fled and she was caught, after being wounded.

"When she was taken before the General, she was ordered to be released on the score of being a woman. But I prevented him,

and told him that if she was released, she would go back to the city and claim supernatural powers with whose aid she had escaped, and credulous men would believe it to be true; and it is quite probable that she might become a source of trouble to us like the famous Maid of Orleans of whom mention is made in the History of France.

"The General agreed with me, and decided upon imprisoning her. Therefore, I have sent her to you, and I hope you will make the necessary arrangements for her safe custody, for this witch is a dangerous woman—Hudson."

After hearing anecdotes from several sources in Delhi, and finding corroboration in this officer's letter, I tried hard to ascertain facts regarding this woman. But no reliable information could be gathered. Those who have known her can only give this much information that they had seen her inciting the populace, collecting them, and leading them to fight. More than that they do not know; who she was and whence she came, they cannot tell.

However, I have heard a story which seems to have some connection with this incident. It is quite probable that it is the same woman.

A resident of the Native State of Tonk told me that his father had been a disciple of Hazrat Haji Lal Mohammed, Chishti Nizami, who was the nominated successor of Hazrat Moulana Fakhruddin, Chishti Nizami, the famous saint of Delhi, whose tomb is situated in a marble enclosure just as we enter the eastern gate of the Mausoleum of Khaja Nizamuddin Awlia, at Delhi. It was at Ajmere that his father was initiated by Haji Lal Mohammed, and at that time, a crazy-looking woman was seated in the presence of the saint. She repeatedly requested him to pray to God that she might die a martyr. Her speech was all right, but her movements betrayed mental aberration.

For a long while, the saint did not reply but at length he exclaimed with the great fervour. "Fight a holy war with your *self*; there is no greater war than this."

The woman then inquired, "What, will *self* kill me? When I become a martyr, I shall kill the *self*, and get killed by the slaves of the *self*."

Then the saint smiled, and after sitting silent for some time rejoined, "The leaves of *hena* are green, but they keep red colour

hidden in them. Go, *be green and become red.*"

This figure of speech the audience could not understand, but the woman fell at the feet of the saint, and after kissing his feet she disappeared. It could be seen from her looks that she had understood the meaning of the master, and had found what she was in quest of.

Sometime later, my friend's father met the same woman at Delhi at the mosque of Khaja Nizamuddin Awlia. She was dressed in green and was seated near the tomb of Fakhruddin Awlia in deep meditations. After she finished her prayers, he went forward and asked her whether he had not seen her at Ajmere. She replied, "Yes, brother, I am the self same, and your sister of the same order."

The gentleman said, "Oh, I see, have you also become disciple of Haji Lal Mohammad?"

She said, "Yes, I am also one of his servants."

The gentleman then asked her, "Where do you reside, and how long is it since you entered orders, and became a *fakir*?"

Then she narrated her life history in the following manner: "My grand-father was a commander in the army of Ahmed Shah Abdali. He was present in the battle of Panipat fought against the Maharattas, and he was killed in the same action. My father also was in the service of Ahmed Shah Abdali, but he was then very young, and he stayed with his widowed mother for some time at Lahore. Then he migrated to Bhawalpore State where he made his living on a petty appointment. There he married. Two sons were born, but they did not survive. I was the third. My infancy was spent at Bhawalpur, but later moved on to Jaipur where my father secured a job. But he too died, and I married a Chopder in the service of the Maharajah.

"My husband fell ill, and I lost all hopes of his life. I sat at his bedside near his head praying to God to spare his life, when without any forethought the name of Khaja Moinuddin of Ajmir, the patron saint of India, came to my lips; and I prayed, O God, save my husband at least for *his* sake." Thus praying I fell asleep, and I dreamt a dream in which I saw a huge conflagration which a big crowd of people was trying to quench. But the water which they brought, strange to say, began to burn, flames issuing from the pots. I was terrified at this

horrible sight, when presently I saw a holy man standing before me, and saying to me, "O woman, sacrifice your life and then will this fire be quenched."

I said, "How shall I sacrifice my life?"

"What, don't you know how to die a martyr's death?" replied the holy man, and then gave me a green mantle commanding me to cover myself with it.

"As soon as I donned it on, I began to fly in the air, and as I flew higher and higher, I heard voices shouting, 'This is a martyr, this is a martyr!'"

"Here I opened my eyes, and I saw my husband in the throes of death and soon after he gave up his ghost. It was a great shock to me, and for a time I lost my senses. I moved on to Ajmir and it is there that I had the good fortune to meet Haji Lal Mohammad, and to become his disciple.

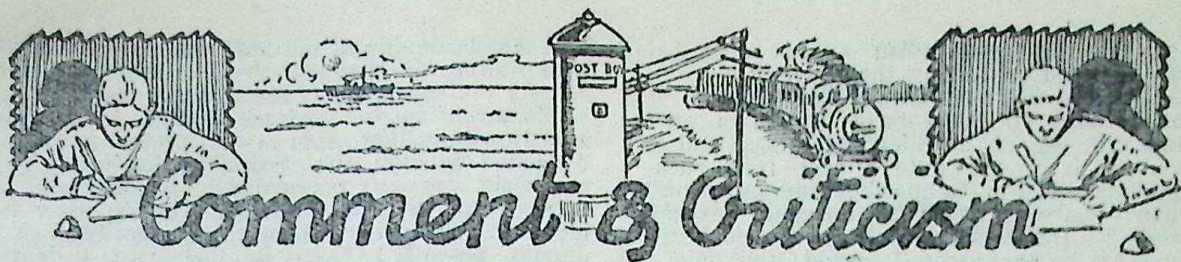
I was alone, my parents having died already. But from that moment the idea has taken possession of my mind that the Patron Saint of India, Khaja Moinuddin of Ajmir has commanded me to die a martyr and that it is he whom I saw in my dream. Now I have come on a pilgrimage to visit the tombs of the Saints of Delhi. At the tomb of Dada Fakhruddin Awlia, I spend a greater portion of my time, and day before yesterday I saw him in a vision, and he said to me, 'You are the green-clad Martyr.'"

The gentleman from Tonk returned home much amazed at the story of the woman, and just a few days latter the Mutiny broke out at Delhi!

This account leads a man to think that it must be the same woman that led the rebels of Delhi, and that her illusions gave her the extraordinary powers to do it. If in fact, it is so then this incident should take its place as one of the narvels of History.

I wish that, if any one of my countrymen knows anything more of this Green-clad lady of the Mutiny he may apprise me of the same, so that I may make use of it in writing the History of the Mutiny which I (Khaja Hasan Nizami) have undertaken.

Every Indian I think, would surely like to keep green in his memory the spirit and heroism of this Green-clad Lady who commanded in person her citizen army in the field, and to gather some more facts about her, so that India might pride herself (of course, within proper limits) on the doings of her children.



[This section is intended for the correction of inaccuracies, errors of fact, clearly erroneous views, misrepresentations, etc., in the original contributions, and editorials published in this Review or in other papers criticizing it. As various opinions may reasonably be held on the same subject, this section is not meant for the airing of such differences of opinion. As, owing to the kindness of our numerous contributors, we are always hard pressed for space, critics are requested to be good enough always to be brief and to see that whatever they write is strictly to the point. Generally, no criticism of reviews and notices of books is published. Writers are requested not to exceed the limit of five hundred words.—Editor, *The Modern Review*.]

International relations in contemporary Europe

Apropos of the following sentence occurring in Prof. S.N. Dhar's article, "International Relations in Contemporary Europe" (published in "The Modern Review" for July, 1928), permit me to say a few words :—

"She (Bolshevik Russia) has not given up any of the lines of aggressive foreign policy pursued by the Czars, viz...peaceful penetration of Mongolia, a cautious policy in Manchuria..."

Now, "peaceful penetration" is a phrase often used in International Law and politics, but of which one might be excused for saying that "nobody knows anything and everybody knows next to nothing." Its use "far excellence" lies in the sphere of counter-imperialistic propaganda and like all other propaganda-terms, it is immeasurably vague. What, however, is the historical

fact about Bolshevik policy towards Mongolia? It is that Bolshevik Russia has, from the time of its inception up-to-date, scrupulously adhered to the terms of the Kiakhta Agreement of 1916 (between Russia and China) whereby Russia had promised to forego territorial ambition in and round about Mongolia.

As to Manchuria, it might be safely asserted that that country had definitely scrapped its feather to Russia and is now following timidly in the wake of Japan. Chang-Tso-Lin, who dominated the three provinces of Kirin, Feng-Tien and Heilung-Kiring, was, so it is asserted, but the pay-servant of Japan.

Prof. Dhar's reflections on the extreme vigilance of Bolshevik Russia on Constantinople and the Straits are thoroughly sound and he might have mentioned the Kars Convention of 1922 in support of them.

Nirmal Chandra Moitra

THE MAHABHARATA*

(A Review.)

There are several editions of the *Mahābhārata* in the country, but none of them is critical. In order to remove this want which has strongly been felt for years, attempts were first made in Europe to bring out a new edition. But that scheme did not advance much and the Bhandarkar Oriental Research Institute came forward and undertook the work in right earnest. Since then it has been progressing steadily and quite satisfactorily; a fact evinced by the publication of a tentative edition of the *Virāṭaparvan* under the

able editorship of Mr. N. B. Utgikar with whom the present reviewer had the pleasure in discussing readings and other details with regard to the edition, sitting for days together with Dr. M. Winternitz who was then in the *Visvabharati* as the Visting Professor and teaching the students how to prepare a critical edition of a text from a number of Mss. taking for that purpose those of the *Mahābhārata* itself. We are now really very glad to receive the first instalment of the great work in the form of the first fascicule containing first two *adhyāyas* of the *Ādiparvan* as edited by Dr. Sukthankar with the co-operation of his colleagues. Our thanks are due to them all and through them to the Bhandarkar Oriental Research Institute. Indeed, it is extremely gratifying

* The *Mahābhārata* for the first time critically edited by Vishnu S. Sukthankar, Ph. D. Bhandarkar Oriental Research Institute, Poona, 1927.

to see that the great Indian epic is now being critically edited by Indians themselves.

Only those who have acquaintance in any way with the nature of the work or the books on the textual criticism of the Bible can understand how difficult it is to constitute a text from such a heap of materials in "a bewildering profusion of versions" as well as in "an amazing mixture of versions." Dr. Sukthankar is, therefore, quite right when he observes: "It would, therefore, be well not to ignore entirely the possibility that a wholly satisfactory restoration of the text to its pristine form—even the late so-called *Satasahasri Samhitā* form—may be a task now beyond the powers of criticism." We may, however, say with him that "Even though the problem be insoluble in the ideal plane, yet a practical solution of it is by no means impracticable and may with considerable gain be attempted." And it can be said that the first fascicule demonstrates that "a considerable portion of the inherited text, can be incontestably proved to be authentic and unimpeachable, and that on the other hand, certain portions of the 'vulgate' can equally indisputably be shewn to be spurious." For instance, the episode of Brahman and Ganeśa in the first adhyaya of the *Ādiparvan* may be referred to here. It is spurious as it is not to be found in two independent versions, Bengali and Kashmirian (or North-Western).

The following points may, however, be noted on which I could not agree with Dr. Sukthankar.

Just after the salutatory śloka at the beginning, *Narayanān namaskṛtya etc.*, we read the following in the constituted text (I.1.1-2):

लोमहर्षण पुत्र उग्रश्रवाः सतः पौराणिको नमिषारण्ये ।

शौनकस्य कुञ्जपतेर्दशवार्षिके सत्रे ॥ १ ॥

समासीनानभ्यगच्छद् ब्रह्मर्षिन्संशितव्रतान् ।

विनयावन्तो भूत्वा कदाचित्सूतनन्दनः ॥ २ ॥

Here the question arises: Do the first two lines form the original text of the *Mahabharata*? They are found in all the different versions of which Mss. are collated for the present edition, though with some variant readings. But can we be satisfied only with this ground as to their being genuine? It is to be noted that these two lines are in *prose* forming an incomplete sentence and are to be construed with the following verse which is complete in itself. No doubt, the prose lines add something very suitable to the following śloka. But is it so important that without it that śloka can in no way be introduced as the first śloka of the work? It may be said that without these two lines the beginning of the work with the śloka would have been rather abrupt. It may be so to some degree. Yet, this ground does not seem to me to be strong enough when considered with the reasons advanced below. It does not necessarily establish that these two lines were put in writing. It may be that what we know from them was well-known to the rhapsodist and his audience alike. *Sūta's* (or *Sauti's*) appearance at the *saṅgā* of Saunaka in the forest Naimiṣa and his recounting stories among the sages assembled there was a fact so well-known in those times (See *Bhāgavata Purāṇa* I.1. 4) that it might not have needed special mention.

And the beginning of the work was with the śloka, *Samāsinae*. It may also be that the prose lines embody the substance of a śloka now lost.

Moreover, in the passage quoted above there are two nominatives, *Sūta* in the prose portion and *Sūtanandana* 'the son of Sūta' in the śloka. This can in no case be reasonable. Nor can they be taken with the verb *agacchad* unless they are identical. (The question of their identity I shall discuss presently.) Even in that case their use cannot rightly be defended. And one of them would have been sufficient.

The peculiar construction itself of the passage, partly in prose and partly in verse, suitable to drama, is quite out of keeping with what we should expect in a work of the time of the *Mahābhārata*. Therefore, it appears to me that the first two lines in prose are not originally of the *Mahābhārata* but added subsequently. This addition must have been very old.

That they are really interpolated was known even to the Commentator, Nilakaṇṭha as is perfectly clear from the following sentence in his commentary:

ततो विप्रविनायकाक्रमस्कृत्य सुखासीनान् (for समासीनान् in our text) इति भारता रम्म लोकेऽपेक्षितं पूरयति गयेन लोमहर्षणपुत्र इति ।

The second question here is with regard to the reading *Sūta* and *Sūtanandana* (or *Sauti*) in the above and similar passages in the work. Which of them is genuine? The Mss. read them both. In the present edition, too, so far as the first fascicule is concerned, both of them are adopted, reading sometimes *Sūta* I.1.1, 20.159 etc.) and sometimes *Sauti* (I.1.7; Cf. 101). Obviously *Sūta* cannot be called *Sauti* and *Sauti Sūta*. One must be either *Sūta* or *Sauti* and not both. It is therefore reasonable that one of them is to be used throughout for the same person. But in the present edition this has not been done. Now, which of them is to be preferred? If we depend only on the evidence of the Mss. as Dr. Sukthankar seems to have done, the decision goes in favour of *Sūta* at least in one case, I.1.159, where all the collated Mss. of all the versions give the same reading. In all other cases, both are found. Here another question presents itself: How far can we rely on Mss. when they are confronted by strong internal evidences? I think, in such cases Mss. have little value. Following this principle we should read *Sauti* and not *Sūta*. But what are the internal evidences here? In I.1.2d, 2.1b, and 13d all the Mss. of all the versions without a single exception read *Sūtanandana* and as regards the sense it is the same as *Sūtaputra* (I.2.70c) which is also the one reading found in all the Mss. And it goes without saying that these three words, *Sūtanandana*, *Sūtaputra*, and *Sauti* give the same meaning, 'the son of Sūta.' It cannot therefore, be reasonable to adopt *Sūta* in these cases as the actual reading.

It is, however, to be noted that there is evidence for holding that the celebrated rhapsodist was *Sūta*, the son of *Roma* or *Roma-harṣana*, as in the beginning prose line in our text. For instance, see the *Bhāgavata Purāṇa*, I.1.5, 7, 12, 15.

But so far as the *Mahābhārata* itself is concerned and the Mss. utilized for the edition shown, he cannot be other than *Sauti* as said above.

The same question arises also in another place. In 1. 1.101 of the present edition the word *Sauti* is used with reference to *Sañjaya*. (Only four Mss. of the Gantha version has the reading *Suta*). But in 159c we have *Stū* for the same person, *Sañjaya*, all the Mss. giving the same reading. But how can one be both *Suta* and *Sauti* as we have in the present edition?

The word *Lomaharṣaṇi* (—*Lomaharṣanoputra* 'Son of Lomaharṣaṇa' 1.1.1.1) is found in the first fascicule at least twice (1. 6d, 2.70d). But is there any strong ground for not reading *Laumaharṣaṇi* for *Lomā* with a large number of Mss. of the Northern Recension in which, as says Dr. Sukthankar, the archetype is included? "Solecism," he observes in the preface, p. vi, "when shewn to be original by a clear agreement on this point between (what appeared to be) independent versions have been allowed to stand uncorrected (cf. I. 1. 5 d. 190d)." Though this may be said with regard to the first case, it cannot be so with reference to the second (1. 2. 70 d) for clearly there is no agreement of independent versions on reading *Lomā*. Accordingly I incline to read *Lauma* also in the first case.

☞ The constituted text reads (1. 1. 186 c-d):

दैवं प्रज्ञाविशेषेण को निवर्तितुमर्हेति ॥

Here in *d* I should like to read *ativartitum* for *nivartitum* agreeing specially with *Ko* which, as the editor says, represents with *K*¹ "archetype *K* in a comparatively pure form."

We read in the *Parvasamgrahaparyan* (I. 2. 19):

अक्षौहिण्याः प्रसङ्ग्यान् रथानां द्विजसत्तमाः ।

सङ्ख्या गणिततत्त्वैः सहस्रागयेकविंशतिः ॥

Here *prasaṅkhyānām* in *a* is indicated by the editor as "less than certain." That originally the word must have been in its past participle form in the feminine gender *prasaṅkhyātā*, can easily be known from the fact that the nominative is put in the instrumental case (*saṅkhyāgaṇitātallvaiṇi*). This is indicated also by some of the preceding verses. The variants, too, give us support. Otherwise the sentence remains incomplete the finite verb not having been used.

I should, therefore, like to read with *K*⁶ -*saṅkhyātā* having slightly modified the reading *saṅkhyātāḥ* found in a good many Mss. I am also inclined to read with *K*⁴ and *G*⁶ *akṣauhinyām* for *akṣauhinyāḥ*. I think this modification is necessary. It clearly suggests how other readings have arisen here.

On p. iii the number of the Visvabharati Library Ms. marked *B*⁴ is 413 and not 415 as printed.

This edition of the *Mahābhārata* is illustrated by the Chief of Aundh, Shrimant Balasaheb Pant Pratinidhi. B. A. The first fascicule contains an illustration depicting *Sauti* or (*Suta*) relating the story to the *Rṣis*. The present reviewer is neither an artist nor an art-critic, yet he may be allowed to suggest that the editors could have availed themselves of a more artistic representation of the subject.

VIDHUSHEKHARA BHATTACHARYA

THE THEATRE IN REVOLUTIONARY RUSSIA

A Conversation with Madame Lunatscharsky

BY AGNES SMEDLEY

MR. Bertrand Russell has said that Russia like China, is an artist nation. "When

I speak of art as one of the things that have value on their own account," he adds, "I do not mean only the deliberate production of trained artists, though of course these, at their best, deserve the highest place. I mean also the almost unconscious effort after beauty which one finds among Russian peasants and Chinese coolies, the sort of impulse that creates folk-songs, that existed among ourselves before the time of Puritanism."

We who live in western Europe have always the opportunity to test the truth of these remarks. The Russian film, as well as

Russian music, the drama, literature, and the folk-dances, are almost constantly before our eyes. The classical Russian literature is known wherever men read and love beauty and majesty. To day the new writers of revolutionary Russia are pressing upon a world that wishes to pretend that art cannot be produced in freedom by workers and peasants. The Russian film has no rivals in Europe, Asia or America; in art it is unsurpassed. The "Potemkin" film still stands as the highest point reached in the field of film art, and the many efforts to equal it by Germans or Americans have fallen miserably flat. Gorki's "Mother" likewise remains un-

equalled in the pure beauty and genius of its production. Before these, there had been Tolstoi's "Polikushka" with its gripping beauty and tragedy; the historical film of Ivan the Terrible, which appeared last year under the title of "Slaves have no Wings," was colossal in its power; Indians, viewing it here in Berlin, were not only deeply moved, but frankly said that it was much like the debauched life of many of the ruling princes of India.

The sad strains of the Russian folk-songs and the haunting music of the balalaika orchestras further bear witness to Russell's words that the Russians are an artist nation. Those who have once heard the singing of

orchestra of twenty-five young Russian men and women students played for us. The wistful Russian folk melodies held our large audience spell-bound. The dancing ceased and applause induced the orchestra to play one selection after another. Later on, through the evening, when a lull settled over the hall, the dash of Russian folk-dance music was heard, and with a whirl four Russians—two young men and two girls—swung into the middle of the hall. Dressed in their own peasant costumes, and dancing with the dash and freshness and joy that is characteristic of them, they danced the Russian folk-dances while the audience took up the rhythm, beating time to their dashing feet.

Quite recently, the writer of these lines had the opportunity to talk further on these lines with Madame Lunatscharsky, a well-known actress on vacation in Berlin, from the Russian State Theatre in Moscow where she is permanently engaged. Madame Lunatscharsky is the wife of the Commissar of Education of the Soviet Union. She is a very charming, elegant and pleasant woman, pronouncedly Russian in type—a type that shows that Russia is the beginning of Asia. Her knowledge of literature and the theatre—the two are intimately connected—as well as of the entire cultural life amongst the Russian workers to-day, seems to be very fundamental. She is one of those Russians of the intelligentsia who, despite a high culture, have blended with the masses so completely that they speak as one of them, without any tone of condescension of a superior to an inferior. For, in Russia there are only comrades. During her vacation in Berlin she has been playing the leading role in a Russian film, "Vera Mirzeva", which will appear in the spring. In her conversations, she spoke particularly of the Cultural Sections of the Workers' Clubs which exist throughout Russia in all industries as well as in the distant villages. A part of the work of these Cultural Sections, she explained concern themselves with the theatre. This theatre section has three duties: (1) To purchase tickets for the professional theatres—30 of whose tickets must be sold at very low rates to labour organizations. This means also that they must buy tickets for good theatres only, that the workers may see the best productions. (2) They bring to the Club professional artists who play in the Club theatres—for instance, on holidays, such as on the 1st of May, the 7th of November,



Agnes Smedley

groups of Russian peasants and workers during a period of rest in their work, can never forget. We living in the Indian Colony in Berlin had only this week another opportunity to judge of Russian music and dancing for in our annual winter festival given by the Hindusthan Association, a balalaika

or other revolutionary holidays. (3) They produce plays of their own on the Club stage. This is, in fact, the chief part of its activities and calls into co-operation all the workers in the factory. There is a regisseur in charge of this theatre section; this regisseur must be half-pedagogue also, who has the ability not only to produce the plays with small means, but to train the workers in acting, and at the same time to study all the workers to find if a great talent amongst them can be found who might devote his or her entire time to this profession. Madame Lunatscharsky says that she herself has worked in such workers' clubs and found them really very interesting. "One sees how these people who work eight hours in the industry find time and strength to produce plays," she says. "These Clubs work very much and with great interest. In the large industries they are very active and form a very important centre of cultural work. There are also clubs of sales employees, but the best clubs I have seen, and the most interesting, are in the industries. During the past year I was in a club of a great textile industry on the outskirts of Moscow. It has a theatre that seats 2,500 persons. Since the revolution, the Workers' Club organized there has theatrical sport, science and other sections."

Speaking further, she said: "For me, the most interesting is the new Workers' Theatre, which is a section of the Club of Railway Workers on the outskirts of Moscow. This Club was founded 1½ years ago. It has a very large sanitary creche, built very much on American lines: its walls are of glass, through which the working mothers may look in to see how their children are getting along. The club is fairly rich—judged by our standards—and it provides the best in culture and convenience for its members. When noted orchestra directors—such as Klemperer or Fried from Germany—come to Russia, this club invites them to play in the Theatre. It also invites noted Russian artists, and in this way the workers see the best acting and hear the finest music. Two other similar clubs were opened in Leningrad on November 7th at the time of our 10th Jubilee of the Soviet Union. These two theatres have the most up-to-date apparatus, such as lighting and modern stages."

Madame Lunatscharsky spoke of the great demand of the Russian workers and peasants for the drama and for other aspects of culture.



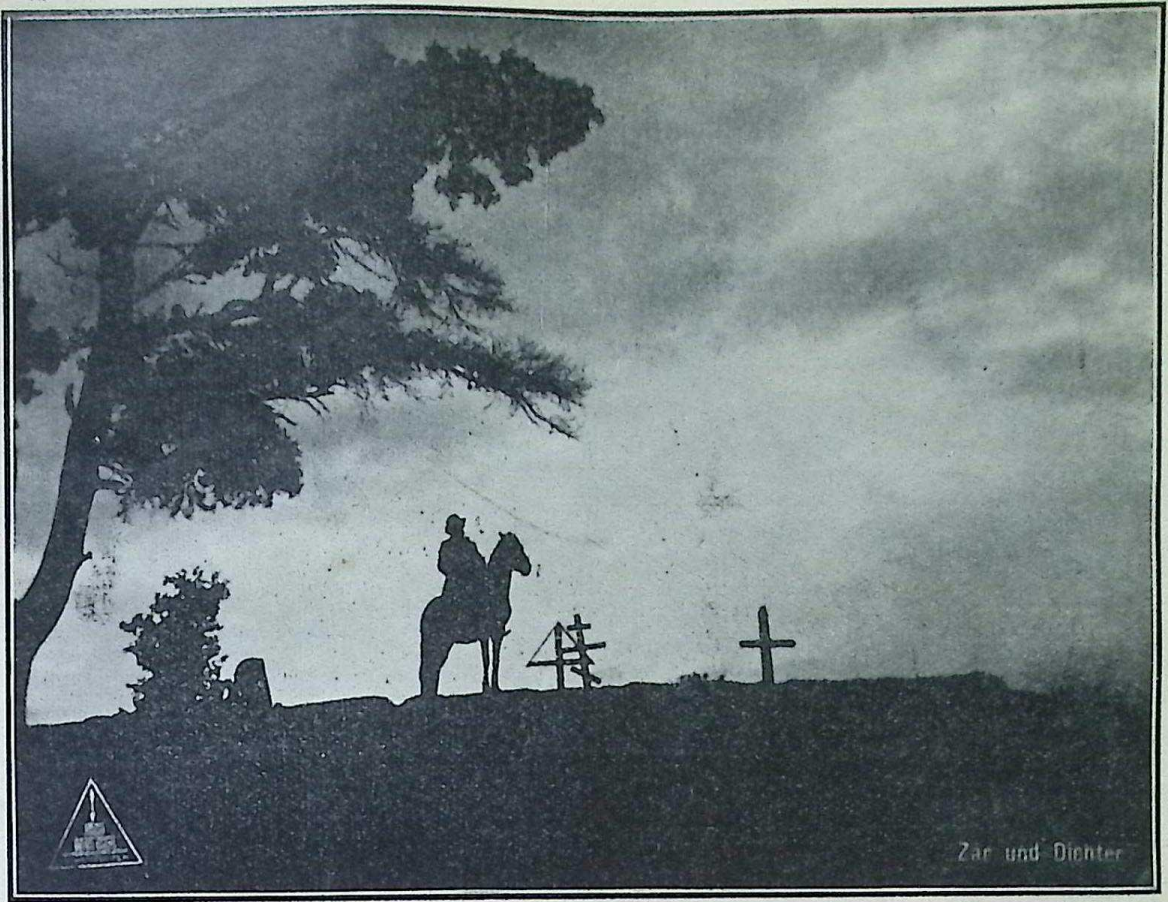
Cherviakoff, the Russian Actor who plays the role of the great poet Puschkin in the tragedy-film "Poet and Czar"

Their clubs with their theatre sections, are multiplied throughout the Soviet Union. It is through these that not only the best in dramatic literature is brought to the peasant in distant villages, but that education is imparted. They are also organizations for combating illiteracy and for carrying social ideas of the revolution. The gigantic possibilities of such institutions cannot be over-emphasized. The revolution awoke the masses to their power and human rights, and the rapid spread of the theatre is a result of their demands. Since the revolution also, the social character of the theatre audiences has been completely changed. No longer is it the tired businessmen with degenerate tastes who seek amusement in what is boldly known in the capitalist world as "leg shows," but it is the worker, the peasant, the soldier, in rough clothes, who speak to each other as comrades, who now stream to the theatre, thirsting for a dramatic treatment of the problems of their lives, of the revolution for which they fought and for which they still work. The demands of the masses become more and more urgent and place greater and greater pressure upon writers and at her artists.

In Russia, Madame Lunatscharsky says, there is a renaissance of realism on the stage and in literature. Abstract things are not of interest any more. Before the revolution, writers often found it more comfortable to remove their scenes from this earth to heavenly regions that exist only in their imaginations. But today, as even before the revolution for the revolutionary, this is not necessary. Gorki is the teacher and leader of this renaissance. Pre-revolution though he is, he comes from the soil of Russia, a worker who knows the life of the worker with all its darkness, and its hunger for light. It is not the orgies sought for by the degenerate bourgeois soul, that the worker longs for or is satisfied with, but it is the problems of the earth and of this life and the new world for which he fights, or for which the men of the past have fought. Out of this social foundation, the renaissance of realism has developed. In it, says Madame Lunatscharsky, both Russian and foreign realist writers find place. To mention a few successful plays of the past and the present season, there are plays by Upton Sinclair and Jack London; "Roaring China", a drama based on the Chinese Revolution; the "Decabrist Revolt", by Solotarev, and

"Stenka Rasin," by Triodins, a drama of the Volga peasant leader who, in the middle of the 17th Century, led the peasants against the Czar; both of these last two dramas were presented at the Great Academic Theatre.

Among the academic theatres, the little Academic Theatre has presented such dramas as "Ljubow Jarowaja", by Trenew, a drama in five acts of the Civil War in the Crimea from 1917 to 1920. The Moscow theatre, "Safonof", which is a branch of the State Theatre, has presented such historical-photographic plays as "The Death of Peter I", "The Arakchejev", and others. In both of these, Madame Lunatscharsky played during the present season. Other successful dramas based upon historical, realistic, revolutionary or factory themes, are "Armoured Train 1469", by Ivanoff; "The Revolt"—produced with great success by the Moscow Professional Union Theatre; "The 17th Year", likewise; "Growth", produced by the Revolutionary Theatre—a drama based upon the struggle to keep industry in the hands of the workers; "Buy Yourself a Revolver", by the Hungarian Communist, Bela Illish, dealing with emigrants and factory owners in Vienna. Further: the First Moscow Art Theatre, and the second Moscow Art Theatre, have presented many plays dealing with modern themes, the noted Stanislavski directing many of them, while the "Wachtangof" Theatre has presented Lavrianof's "Baltic Fleet", a revolutionary drama from 1905. The new Russian novel, "Cement", by the cement worker Gladkow, which has become so noted throughout Europe during the past few months, has been dramatized and presented in the Theatre of the Moscow Professional Union. This drama deals with the actual problems arising out of the life of a worker in modern-day Russia. The "Proletkult" theatre (an organization of Proletarian Culture) has produced some very excellent things, including satires, while the Trade Union Theatre of Moscow has sent throughout Russia and even to western Europe the noted "Blue Blouses", a troupe of acting workers. The Theatre of Meyerhold, which is so often spoken of in Europe, has presented many modern and historical things. All in all, the place of the theatre in the life of the Moscow worker, as of the worker throughout the country, is colossal. To-day there are some thirty

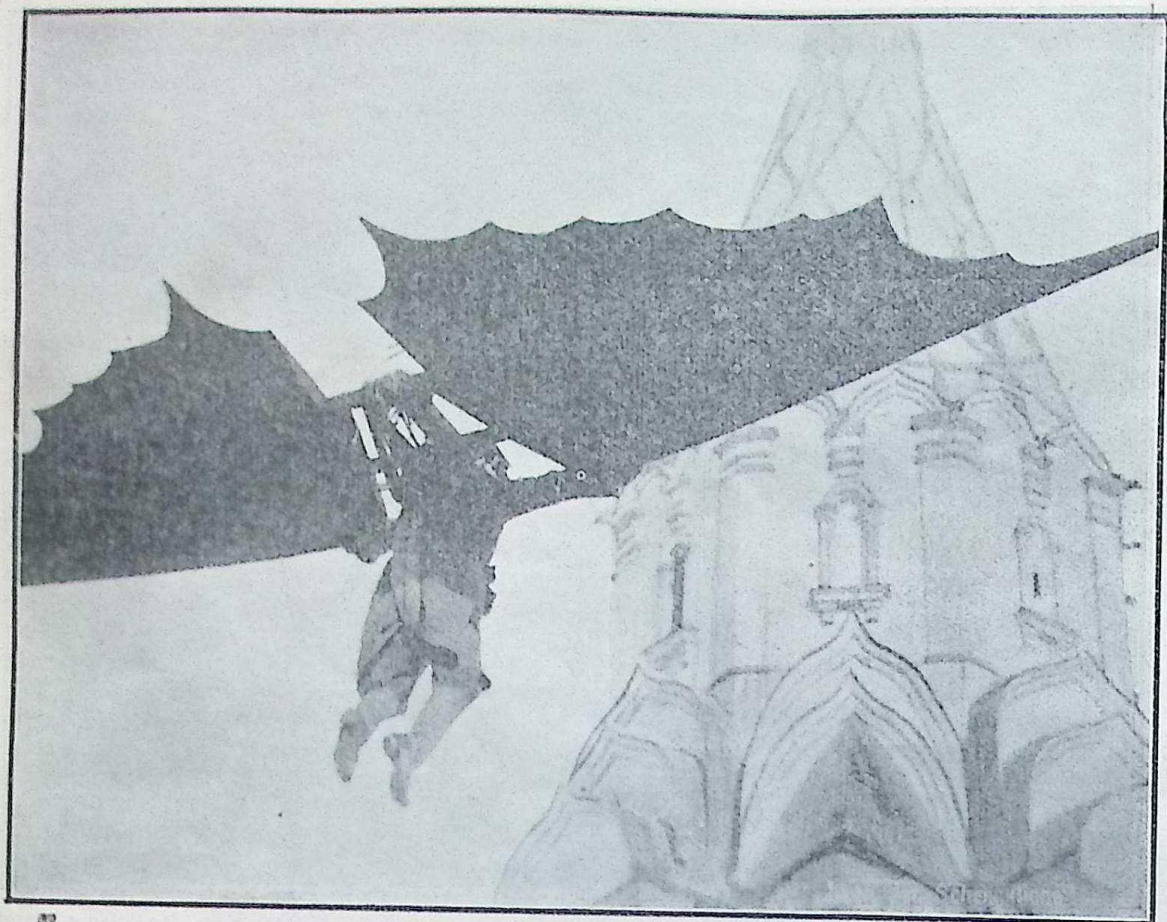


From the Russian Tragedy-film "Poet and Czar" on the life of the great Russian poet Puschkin

professional theaters in Moscow—but this does not include all the theatres of the clubs.

In Leningrad a similar story could be told. One of the interesting new institutions in that city is the "Children's Theatre", which produces things that delight the hearts of children, such as legends adventurous thing such as Mark Twain's "Adventures of Tom Sawyer", and even an Indian fairytale. In various parts of the Union also the minority nationalities have developed their theatres remarkably: for instance, the Jewish Theatre in Moscow which brought some of its remarkable things to Europe and America during the past year; then, the Ukrainian Theatre Kurbas in Kiev, the White Russian Theatre Studio, the Georgian Opera, and the Tartar Theatre in Kasan. In fact, my conversations with Madam Lunatscharsky but showed me that I stood upon the outer edge of a vast world.

It is of interest to note that the Moscow Government Cultural Committee for Political Enlightenment, with which most of the Moscow Theatres stand in the closest relationship, has recently declared that the ideological and artistic niveau of the Moscow theatres must be still raised; the theatres were asked to come into closer contact with the working public, while a better organization in the entire film field was demanded. It also states that more workers should be drawn into the Art, Repertoire, and Management Commissions of the theatres, in order that the theatre should become more of an organic part of the cultural life of the masses. At the end of the past season, for instance, conferences of theatre-goers were held to discuss and judge the productions of the season as well as to suggest or decide what should be presented in the present season which is now in full swing.



"Slaves Have No wings"—from the Russian film *Ivan the Terrible*

In her conversation Madame Lunatscharsky discussed the new literature as well as the film, but this is a subject so vast that with every word written a thousand remain unsaid. Madame Lunatscharsky has also had much experience in film acting and her conversation showed that she studies the Russian films with a very exacting and critical thoroughness. Gorki's "Mother" film which also ran in Berlin last year, she regards as the best thing yet produced in the film world. She saw it seven times, and says, the regisseur, Pudowkin, is the best regisseur Russia has produced. "Potemkin" is, as she says, a piece of collective work in which the individual is rigidly submerged in the mass. Eisenstein, the regisseur who produced it and other mass films, is indeed an artist of the highest rank, but Madame Lunatscharsky says that few such films can be produced, while films built around a personality, around the individual, the human

element, such as Gorki's "Mother," have inexhaustible possibilities. The film "The Forty-first," by Pratazanoff, now running in Berlin, she regards as one of the very best pieces of Russian film art.

It is indeed to be regretted that these Russian films cannot be produced in India, and that so few Indians have the opportunity to study the Russian theatre and film. These films are not only often revolutionary in content, but they are revolutionary in art, and are forcing the entire art world of Europe and America to revise and raise their standards. American or European films cannot for a second compete with them. These films are a direct break with the cheap, sensational trash produced by films of other lands by companies that cater to the very cheapest and lowest tastes for the sake of profit. In these Russian films we see art of the highest kind, themes of the noblest, produced not for the profit of a few degener-

ate capitalists, but for the enlightenment and advancement of millions of working men and women. They disprove the old statement of film producers that they turn out the trash they do because this is demanded by the public. This is absolutely untrue. The tawdry films and theatrical pieces so common in capitalist countries—including India—are produced without any regard for the opinions of the public, but are based entirely upon the unspeakably low, cheap tastes of the producers and financiers. The masses attend them only because there is nothing else to see. In Germany we have seen the crowds that try to secure tickets for every Russian film, or Russian play. Realizing that revolutionary Russia had called forth art of the highest kind—such as any revolution is bound to do—a German capitalist company tried to imitate the "Potemkin" film by presenting Hauptmann's "Weavers." It was a sad affair. The spirit, as well as the sincerity and understanding of the motives in a revolutionary outbreak, were absolutely lacking. The producers showed a thing which they imagined was an uprising of workers; it was, instead, a cheap, upper-class, salon or stage revolution. The idea and the technique fell flat, and the only saving grace was the music, actually taken from the songs of revolt of the Silesian weavers. The bourgeois idea of a revolu-

tionary drama or a revolutionary movement is the distilled essence of unmitigated rot. After the presentation of "The Weavers," the society regisseur appeared on the stage in a full dress evening suit, bowing in the best salon manner to an audience of silk-and-fur beclad males and females of the upper classes of west Berlin who, in a revolution would not have brains enough to last them over night. Capitalist countries will never present any fundamental or fresh art until it clears the stage of the parasites that bedeck it to day, and build their art upon the earth out of which all beauty grows. It has a world to learn from Russia the workers of the capitalist countries must one day teach them this lesson. This applies likewise to India. Many Indians, I know, have the idea that the Russian Revolution, and Communism, is nothing but a change to rush into a sex orgy. Perhaps nothing else can be expected of men who themselves have no inner discipline and to whom personal freedom leads to nothing but an orgy, instead of to a very high human and cultural development. But the working masses of Russia are today teaching the world what a Socialist society can produce in the field of art.

(Photos from the "Photo-kino" Department of the Russian trade Bureau, Lindenstrasse 20-25 Berlin, Germany. Any questions regarding the purchase or use of Russian films to be directed there.)

LEGAL POSITION OF WOMEN IN INDIA*

By NIRMAL CHANDRA PAL, M. A., B. L.

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IN ancient times a woman was regarded as man's property which he could buy and sell at his pleasure. The ancient Greeks often vended their wives and daughters or lent them to their friends like articles of furniture. Even Socrates is said to have lent his wife Xanthippe to his young disciple and friend Alcibiades. The privilege of lending one's own or receiving another man's wife was esteemed very highly by the

Spartan citizen and its forfeiture was deemed a punishment reserved for serious delinquencies. Similar was the idea regarding women prevalent in those times among the Jews, the Babylonians and other civilised nations.

At an early stage of the Indian civilisation also, women could be bought and sold like ordinary moveable and immoveable properties. In chapter 12, verse 53 of the *Narada Dharmashastra* we read.

* A paper read before the Law Association of the University of Dacca on the 20th March, 1928.

The issue of those women who have been purchased for a price belongs to the begetter, but

when nothing has been paid for a woman, her offspring belongs to her legitimate husband.

The *Asura* form of marriage among the ancient Hindus was nothing but a sale of the daughter by the father.

Later on, during the Middle Ages women came to be recognised as human beings but fit only to act as servants of man. Apart from their usefulness to the other sex, nobody thought that they could have any other purpose in life. All the religions of the age regarded them as a necessary evil in the world. A congregation of the dignitaries of the Christian Church decided that there was no necessity of any religion for women as they had no soul. Our own Sankaracharya solemnly declared that woman was the veritable gate to hell and that she, like the Sudras, had no right to study the Vedas.

According to the laws of that age a woman was hardly considered to be a legal person and was, thus almost incapable of possessing any rights. She was treated as a perpetual minor over whom man was always entitled to exercise control. During maidenhood she was under the guardianship of her father, after marriage she was under the control of her husband and during widowhood she was under the care of her sons. She was never competent to act on her own behalf.

Fortunately, at the present time, the ideals of democracy have advanced so far that every civilised man recognises that all men and women ought to have the same rights and privileges before the law. Democratic ideas of the present day about women are no doubt of recent growth and most probably originated from the French Revolution of 1789 when the women of France petitioned the National Assembly to establish equality between men and women, to accord to the latter freedom of labour and occupation and to appoint them to posts for which they were qualified. The idea of 'liberty, equality and fraternity' engendered by the French Revolution spread all over Europe and political philosophers in every country began to plead for the amelioration of the condition of women. In England John Stuart Mill put forward a most vigorous plea for improving their lots in his admirable thesis on 'The Subjection of Women' and pointed out that the principle which regulated the social relation between the two sexes—the legal subordination of one sex to the other—was wrong in itself and one of the chief

hinderances to human progress; and urged that it ought to be replaced by a principle of perfect equality, admitting of no power or privilege on the one side or disability on the other. In spite of the pleadings of John Stuart Mill and the agitation carried on by the educated women of England there was hardly any improvement in their legal position till 1832 when the Married Women's Property Act was passed, which entitled them to possess separate properties of their own and also to enter into contracts independently of their husbands. Agitation for equality of treatment went on till the last Great War when the women of England got an opportunity of proving that in the performance of civic functions they were in no way inferior to men. And in recognition of their services to the State during the War, they got the right to vote in Parliamentary elections immediately after the conclusion of peace. As soon as they got the franchise, all obstacles in the way of equalising the position of men and women before the law disappeared and the very next year in 1919 the Removal of Sex Disqualification Act was passed by the Parliament, which declared that henceforward no one would suffer from any legal disability in England on the ground of sex. Since the passing of this act every branch of English law has been amended with the object of placing women on exactly the same legal footing as men and some amendments are still pending before the Parliament for removing certain minor disabilities which still exist.

It is now several years that women have been enfranchised in almost all the provinces of India and in certain provinces they have already become members of the legislatures, but upto now no improvement has been effected in their legal position so far as it is determined by the private law of this country.

Some of the disabilities imposed by our law upon our women are so reasonable and humiliating that they ought to be removed immediately. I desire to draw the attention of our educated men and women to some of these anomalies in our law and to request them to judge for themselves if they are not blots on the fair name of India.

At the present time all the civilised countries of the world recognise marriage as the voluntary union of one man with one woman to the exclusion of all others, as a result of which the husband and no other man is entitled, under law, to have consortium

with the wife, and the wife and no other woman is entitled to the consortium of the husband. But, owing to the recognition of polygamy by both the Hindu and the Mahomedan Law of India, while the husband is entitled to the exclusive company of the wife, the wife cannot, under law, claim the exclusive company of the husband. No doubt, under the stress of economic forces, polygamy is rapidly disappearing from this country, but until it is made illegal by legislation, a Hindu or a Mahomedan wife in India is bound to suffer from numerous legal disabilities. I have not as yet met a single educated Indian who supports this institution from conviction, but I do not know of any serious attempt to change the law in regard to this matter in recent years. Mr. Ameer Ali, in his book entitled 'The Spirit of Islam', says that polygamy is as much opposed to the teachings of Muhammad as it is to the general progress of civilised society and true culture. Mustafa Kamal Pasha has already abolished this institution in Turkey and made marriages strictly monogamous in that country. So I do not see any reason why it cannot be abolished among the Indian Muhammadans. Nor do I find any justification for its recognition among the Hindus. If it is absolutely necessary for an orthodox Hindu to get a son, he may have recourse to adoption. What is the necessity for him to marry again for a son so long as the law recognises an adopted son who can confer the same spiritual benefit upon him and his ancestors as a natural-born son? It is often argued that Hindu marriage being indissoluble monogamy cannot be enforced without great hardship to the husband whose wife has become unfaithful to him and left his protection. When we put forward this argument we forget that our women have for thousands of years been suffering from the same disadvantage. If we should be supposed to encourage illicit sexual relations amongst men by prohibiting polygamy and enforcing monogamy, I am afraid we are doing the same thing now by not allowing our women to re-marry when they are deserted by their husbands. If we but once take into consideration the disabilities suffered by our women due to the recognition of polygamy by our law, we will find that they far outweigh the inconveniences which would be suffered by men if monogamy is enforced even without the introduction of the law of divorce. But there is abso-

lutely no reason why the Hindu marriage should even at the present day continue to be a sacrament and therefore indissoluble.

In India, a Mahomedan can marry three other wives during the life-time of one wife and a Hindu any number. But if a Hindu or a Mahomedan woman goes through the ceremony of marriage with a man during the life-time of her husband, though that husband may not care to take any notice of her, she is punishable for bigamy under section 494 of the Indian Penal Code with imprisonment which may extend to seven years and also with fine.

Besides allowing more than one wife to a man, Indian Law is most one-sided and unfair towards women regarding conjugal fidelity. While it requires no faithfulness from the husband to the wife and allows him to keep openly as many concubines as he likes without any detriment to his marital rights, the slightest unfaithfulness on the part of the wife is severely punished. A Mahomedan husband in British India incurs no legal penalty, civil or criminal, by failing to observe conjugal fidelity. But if a Mahomedan wife is disobedient or unfaithful to the husband she may be divorced or driven out and deprived of her right of maintenance. Under the Hindu Law also the faithfulness of the wife is strictly enjoined and for the slightest unfaithfulness she is deprived of all her conjugal rights, including her right of maintenance. But the husband need not be faithful to her, as he does not lose any of his legal rights over her by becoming unfaithful. Consequently, if the wife refuses to live with him on the ground of his infidelity, he may force her with the help of the court of law to come back and live with him. The text of Manu upon which the law regarding this matter is based runs as follows:—

'Though unobservant of approved usage or enamoured of another woman or devoid of good qualities, yet a husband must constantly be revered as a god by a virtuous wife.'

An eminent Hindu lawyer in justifying this precept has said,

'The feelings which it serves to engender often enable the wife calmly to bear her lot, however unhappy, and to try to propitiate a cruel husband, and often prevent those vain bickerings which can only embitter life.'

With due deference to the opinion of this learned lawyer it may be pointed out that one of the primary objects of law is to mete out

justice to all, and the law which ensures peace entirely at the expense of one party fails to fulfil one of its primary objects.

Even at the present day a Hindu marriage is recognised as a gift of the bride to the bridegroom by the father or any other relation of the bride, so the bride is not an active agent, but is merely the object of the gift by the legal guardian. While no marriage according to the Hindu law can be valid unless the bridegroom willingly accepts the bride, there is no provision for taking the consent of the girl at the time of the marriage and it is perfectly valid even if the girl is given in marriage against her wishes. Want of any provision for the consent of the bride might have had some justification when every girl used to be married during minority, but there is no justification for it at the present time when many Hindu girls are being married after the attainment of majority. (A Hindu girl in Bengal attains majority for the purpose of marriage on completion of the fifteenth year). If the Hindu Law still continues to ignore the necessity of an expression of the bride's consent at the time of the marriage which creates a tie for her from which she can never free herself, it merely shows that the law has not ceased to look upon woman as a perpetual minor.

Of course, I do not for a moment want to suggest that all marriages among the Hindus are unhappy because there is no provision in law for ascertaining her opinion at the time of her marriage or because the legal position of the wife is inferior to that of the husband. The majority of the Hindu couples are as happy as any couple in any other nation or community, and an occasion may not arise in the lives of most of the Hindu wives when they may feel that their position is one of subordination to their husband. But that does not justify the disabilities which have been imposed by our law upon our women. One of the objects of law certainly, is to guard against the brute in man, and the husband may and does sometimes prove himself a brute. But the law has imposed so many disabilities upon our women that she can hardly get any relief from a court of law when she may want to save herself from the oppressions of an inhuman husband.

It has been pointed out already that Hindu Law does not recognise divorce. Non-recognition of divorce would have meant

equal convenience or inconvenience both to the husband and the wife if Hindu marriage had been monogamous. But the husband being free to marry any number of wives, it has placed the wife in a position relatively of the greatest disadvantage. I know of a recent case in Dacca which would illustrate my point clearly. A girl belonging to a respectable family in this town was married to an educated young man well placed in life. Within a very short time of the marriage, the young man, somehow, became alienated from his wife, sent her away to her father's place and married again. While the husband could feel no inconvenience for what he had done and could get on in life as if nothing untoward had happened, the law is so one-sided and faulty that the wife must spend her days alone and in misery, and yet in subjection to a legal bond from which she cannot release herself unless she is prepared to abandon her society and religion. So long as she remains a Hindu she must suffer because the law regards her marriage as a sacrament and therefore, indissoluble. But if she becomes a convert to another religion, she becomes entitled to a dissolution of marriage and may marry again, provided her husband refuses to live with her. So long as Hindu Law does not recognise dissolution of marriage even in such exceptional cases, it merely puts a premium upon apostasy on the part of such victims of that law and faith.

Mahomedan law in India recognises divorce, but the rules are one-sided. They appear to have been enacted solely for the benefit of the husband who may divorce his wife at his mere will and pleasure without assigning any reason, while the wife can never divorce herself from her husband without his consent. Neither cruelty nor conjugal infidelity on the husband's part nor neglect or inability to afford proper maintenance to the wife, will enable her to claim a divorce. This is placing the wife entirely at the mercy of the husband. He may at any time get rid of her, while she cannot get a divorce even for a just cause.

Among Christians conjugal infidelity on the part of the wife is always a ground of divorce in India, but the same offence on the part of the husband would not authorise divorce unless it is coupled with some aggravating circumstances like cruelty or desertion. Morally the offence is the same by whichever party it is committed, so the

English Matrimonial Causes Act of 1923, has given equal facility to the husband as well as the wife to get a divorce if one of them proves unfaithful. Let us, in the next place, discuss the proprietary rights of the husband and the wife in each other's property. In England marriage formerly operated as a conveyance to the husband of all the property which the wife possessed at the time of marriage and whatever she subsequently acquired. The wife had no corresponding right or advantage. Marriage in England at this time, converted the husband and the wife into one person in the eye of law and that person the husband. The Married Woman's Property Act of 1882 wrought a considerable change in the relations of husband and wife by allowing her to retain all her property and by giving her absolute control over it. The Administration of Estates Act of 1925 has gone a step further and equalised the positions of the husband and the wife regarding the properties of each other at the termination of coverture. After payment of funeral expense and debts, the surviving husband or wife of the intestate takes, according to the provision of this act, the personal chattel and a net sum of £1000. If there is any residuary estate left after this, then, in the case where the deceased leaves issues behind him, half of the residue and where the deceased leaves no issues behind him, the whole of the residue goes to the surviving husband or the wife for life. So that in England at the present time, whether during coverture or the end of it, the husband and the wife stand on exactly the same footing regarding rights in each other's property.

Both the Hindu Law and the Mahomedan Law in India have always recognised the proprietary rights of women and were, thus, in this regard in advance of the English Law as it was before 1882. But while our law in India has remained exactly what it was several centuries ago, the laws of England have changed within the last 50 years to the great advantage of the woman.

The Hindu Law, however, recognises merely a limited proprietary right of a woman except in certain special kinds of property technically known as her own peculium or *stridhan*. Among the Hindus, whenever a woman is found to be the owner of a property, the presumption is that she is entitled merely to enjoy the income of such property during her lifetime and after her death it

is to go to the heirs of the last male owner. Normally a Hindu woman does not possess the power of selling, mortgaging or making a gift of any of her properties excepting her *stridhan*. But during coverture she cannot transfer even her own peculium without her husband's consent, excepting properties received by her as gifts of affection from relations, known as her *Saudayika stridhan*. Even the property which she may buy with her own earnings, she cannot sell or make a gift of or bequeath by will without the consent of her husband. On the other hand, the husband, when in need, is allowed by Hindu Law to appropriate the *stridhan* of the wife without her consent and even against her wishes. The law is worse regarding the earnings of a married woman. While the wife cannot spend her own earnings without the consent of her husband, the latter is entitled to take away such earnings from the possession of the wife even without any necessity and spend them in any way he likes. This and, indeed, most of the disabilities, legal and social, of the Hindu woman of to-day, are relics of a past, when women of all castes were considered to be no better than Sudras. The enfranchisement of the wife and mother has failed to keep pace with the progressive enfranchisement even of the slave. It is high time for us to realise that the union of husband and wife does not mean domination of the husband over the wife and complete effacement of the wife's individuality.

The Mahomedan Law, so far as the proprietary right of the wife is concerned, is more liberal. Her property belongs to her in her own right, to deal with it as she likes; if she is a wage earner, her earnings belong to her absolutely without any power on the part of the husband to intermeddle or appropriate them.

On the death of the husband the widow, according to Hindu Law, is entitled to inherit his properties in the absence of any issues, provided she was faithful to him at the time of his death. The husband also is entitled to inherit the *Stridhan* of the wife on a similar contingency but the law does not enforce the condition of fidelity upon him. Moreover, owing to the general incapacity of women in Hindu Law, the wife gets a limited interest in the property which she inherits, while the husband takes the property absolutely. Among the Mahomedans, while the husband inherits one-fourth

of the wife's property on her death, the wife inherits only one-eighth of the husband's property.

Next we come to the legal position of a mother. In an Indian family, the father's claims upon the children are always considered to be superior to those of the mother. Both according to the Hindu and the Mahomedan Law the father is the natural guardian of the person as well as the property of the minor children and so long as he is alive, the mother is not entitled to exercise any control over them or their properties. If the father and the mother are living apart, the father, as a matter of right, has the custody of the children, however young they may be. In the matter of educating the children or in the matter of giving the daughter in marriage, the father's voice is always to prevail in preference to that of the mother. Even in the case where a Hindu father becomes a convert to another religion, he retains his rights over his children. But if a mother changes her religion, the Court may at the intervention of any relation, remove the child from the custody of the mother and place it under any person who may profess the religion of the father. Normally, the mother becomes the guardian of the children after the death of the father, but a Hindu father may, by word of mouth or by writing, nominate a guardian for his children after his death, so as to exclude even the mother from the guardianship. According to Hindu Law, the mother's right of giving a daughter in marriage is postponed not only to that of the father, but to that of all the paternal relations of the daughter. The position has no doubt been to some extent ameliorated by statutory enactments and by the assumption of power by the Court to modify the operation of the personal law of the parties in the matter of appointment of guardians in the interest of the children, but the general character of the law remains as outlined above. The right of taking a son in adoption according to Hindu Law belongs to the father only and not to the mother. The father may adopt a son not only without the consent of the mother but even against her wishes and the mother is bound to recognise him as her own son, and the son thus adopted shall inherit even the *Stridhan* of the mother after her death. But the law does not allow a mother to take a son in adoption without express authority from the father. Indian

children, in short, belong to the father and after his death to his nominee and not to the mother.

The English Law regarding the custody and the guardianship of children, it should be observed, was not dissimilar to the Indian Law in material respects up to 1925, when the Guardianship of Infants Act was passed. This Act recites that Parliament by the Sex Disqualification (Removal) Act of 1919 and various other enactments has sought to establish equality in law between the sexes and that it is expedient that this principle should obtain with respect to the guardianship of infants and the rights and responsibilities conferred thereby; and enacts, that where in any proceeding before any Court, the custody or upbringing of an infant or the administration of any property of the infant or the application of the income thereof is in question, the Court in deciding that dispute shall regard the welfare of the infant as the first and paramount consideration whether the claim of the father is superior to that of the mother or the claim of the mother is superior to that of the father. The mother is to have a right equal to that of the father to apply to the Court in respect of any matter affecting the infant. A daughter in a Hindu family, whether married or unmarried, has no right to inherit the property of the father so long as a son is in existence. The son, however well placed in life, inherits the whole property of the father to the entire exclusion of the daughter, however helpless or poor she may be. The distinction, on the score of sex, is nowhere so prominent in Hindu Law as between sons and daughters in the matter of inheritance. There is no other system of law which ignores the daughter in such a way. English Law does not, at the present time, make any distinction between sons and daughters for the purpose of inheritance of the properties of the father and the mother. The Mahomedan Law gives to a daughter half the share of a son. The Indian Succession Act, which is applicable to the non-Hindu and the non-Mahomedan inhabitants of India, speaks of lineal descendants who should inherit, without making any distinction between sons and daughters. The grave domestic problems which attend the procuring of marriages of maidens in Hindu families, would, it seems to me, be brought materially nearer solution if the law were to recognise the right of the

daughter to share in the inheritance with the son.

According to the Hindu Law prevailing in Bengal the relationship with a sister is not recognised at all for the purpose of inheritance. When a Hindu brother dies leaving behind him no other relation excepting a sister, his property, on his death, is escheated to the crown because the sister is not an heir. But if an unmarried sister dies leaving *stridhan*, the brother succeeds to all her properties to the exclusion of all other relations.

I hope, I have been able to show that the legal position of a woman in India is decidedly inferior to that of man. Whether as a wife or as a mother or as a daughter or as a sister, she always occupies a subordinate legal position in the family. Of course, I do not even for a moment want to suggest that we yield to any nation in our respect for women because of their inferior legal position. On the contrary, they are the real mistresses of our household and respect for women has been one of the chief characteristics of the people of Aryavarta from very ancient times. "Where women are honoured", says Manu, "there the deities are pleased, but where they are dishonoured there all religious rites become useless." "Strike not even with a blossom", says another sage, "a woman guilty of a hundred faults". But however deep our respect for women may be, we are not

justified in keeping them in legal subordination to men, because it is the peculiar function of law to step in to protect an individual, just when the purely social forces fail him or her. A person suffers from legal disabilities when he is a lunatic or an idiot or an infant—that is to say, when he is less than a normal human being either in intellect or in maturity. No man at the present time would contend that a woman as such is inferior to man in intellect or in any other respect. Individual for individual, many women are immeasurably superior to many men in these respects. Why then is this legal inferiority of women to men in India? All the civilised nations of the world are giving equal rights to them. Indians only are lagging behind. We are the only people on the face of the earth who are still content with laws which were suitable for men who flourished during the Middle Ages.

So long as we do not give equal legal status to our women within the family, the people outside India will continue to look down upon us and our claim for recognition as the equals of other civilised nations of the world will remain unjustifiable. We have a long leeway to make up in this matter, and now that the women of India have been enfranchised, it rests entirely with them to pool their forces together and compel the legislatures to give them equal rights with men.

"COUNCIL WITHIN COUNCIL" WHICH RULES THE LEAGUE OF NATIONS*

By JYOTI SWARUP GUPTA

FOR sometime past the idea has been gaining ground that the League does not stand for the ideals which were advertised to actuate its promoters when it was brought into existence. It is not a democratic body—such as it professes to be—in which every number, big and small, has an equal voice and an equal control but it is a gathering, international only in name, in which a group of four or five big powers, who have formed a clique within themselves,

rule and dominate mostly to their advantage and to the detriment of small powers. This view of the working of the League has been often discussed in the press, the public platform and possibly at many a private conversation, but it was only at the last session of the League that these feelings were for the first time openly expressed by a delegate on the floor of the house itself. A Reuter's message from Geneva dated September 8, 1927 says:

"Vociferous applause punctuated the vigorous speech of Mr. Hambro (Norway) who frequently glaring in Sir Austin Chamberlain's direction,

* The quotations in this article are from *The Leader* of Allahabad.

criticised the work of the Council and spoke of the secret activity of the 'Council within Council' discussing an important agenda before the latter submitted by the General Council. Mr. Hambro finally asked why the under-Secretaries of the League belonged only to the great powers and said that Norway admired the work of the Secretariat but it would do even more if the powers that were still outside were brought inside.

The delegates rose and patted Mr. Hambro on his back as he returned to his seat.

Big men when they sit in big assemblies generally indulge in high sounding platitudes and complimentary epithets and one need not always put much importance on such expressions. But when a small member stands on his legs in a sedate international gathering of diplomats and statesmen and musters courage to openly make a grievance to the face of the stalwart members that their conduct has not been proper, it may safely be presumed that there must have been a considerable volume and intensity of feeling on that point. The vociferous applause which punctuated Mr. Hambro's speech and the unusual mark of approbation and commendation which prompted the delegates to pat Mr. Hambro on his back under the very nose of the big members whose conduct was so directly and seriously impeached show that his feelings were fully shared by the delegates of many small states, and that they felt very strongly on this point.

The detailed accounts published lately of the speech of Mr. Hambro may be summarised very briefly thus:

"The attack was delivered by Mr. Hambro, the representative of the Norwegian Government, who declared that an impression had been gaining ground during the last two years that there was within the Council of the League a sort of supreme council meeting at the same time, but in private to discuss problems with which the Council itself was to deal at a latter stage, that regular agenda had been circulated for such meetings and that questions had been decided before they were submitted for consideration to the Council, as a whole. Every non-permanent member of the Council, he said, was justified in watching with jealousy the semi-private deliberations at Geneva. He emphasised that the number of active diplomats among the delegates had been increasing and drew attention to the feeling that the traditions of the diplomatic career were not in favour of publicity and openness and even in the council the diplomatic element was very strong. He expressed the view that it would give greater political weight

to the council if its members were not too closely connected with the diplomatic centres of the great powers."

Rasping criticism indeed! And yet how true and direct! and the beauty of it seems to be that it created such a profound impression that no delegate would even cry out "Question".

The members of the "Council within Council" seem to have realised the significance of Mr. Hambro's speech; for *after two days* both M. Briand and Sir Austin Chamberlain tried to meet the charge levelled against them. Reuter's message dated Geneva, September 11, says:

"In the course of the Assembly debate M. Briand replying to Mr. Hambro's insinuations gave an assurance that the statesmen of the Great Powers in conversing outside the League, while here, never desired to impose any decision on the Assembly because all were working for the Universality of the League.

Sir Austin Chamberlain followed and contended that the work done in conversations helped instead of impeding council's work."

Whatever little satisfaction M. Briand and Sir Austin may have derived by giving this explanation, the cumulative effect of Mr. Hambro's attack and the defence of the big powers cannot be lost upon the world. Mr. Hambro's complaint was direct and concise. He enumerated his grievances, cited documentary evidence (*viz.*, the circulation of regular agenda) and suggested radical cure for this unhappy development.

The reply came a little too late, at least so late as to allow it to be said that the "Council within Council" met in another conclave and briefed its two stalwarts who tried to meet the charges by laboured speeches. They were neither precise nor direct. They neither categorically denied the charges nor laid the evidence, which was doubtless in their possession, but instead tried to convince by arguments. They could have said that there is no "Council within Council" and that whenever the delegates of the big powers meet at Geneva they do not discuss beforehand the agenda of the next meeting of the League Council. In support of their case they could have laid on the table of the house full copies of the agenda and minutes of their own meeting of which Mr. Hambro had made direct reference. They could have promised to appoint Under-Secretaries of other Nationalities and thus set at rest the doubts and fears of Mr. Hambro and of those who applauded and patted him. But

* The small states are represented by a fewer number of delegates and unless many of them joined it would have been impossible to punctuate Mr. Hambro's speech with *vociferous applause*.

they chose none of those ways! Both of them admitted by implication the existence of these secret meetings. What they did was really to ask the delegates to believe in their good-faith and to take it from them that their aim was in consonance with the high ideals of the League. This can hardly be said to be the right way of appealing to those who directly impeach your honesty and good-faith. A thief in the dock might as well say that the complainant must believe in his good-faith and that he removed the complainant's things in a spirit of brotherhood. Whatever it may be, it is an affront of the greatest magnitude to the League Assembly and League Council that the delegates of the big powers who are better organised and have permanent seats on the League should settle between themselves their future course of conduct in the regular Council meetings and register their previously-planned decrees by the superior force of their name and vote.

It is not only Mr. Hambro and the delegates who applauded him who make a grievance of the big powers ruling and dominating over every activity and decision of the League, but that is a general feeling and has been freely expressed in numerous papers and periodicals. The *Round Table* for September says:—

"A few weeks ago a well-known delegate to past Assemblies was asked whether he would, as in previous years, be found representing his country at Geneva in September. He replied that he thought not; that it no longer seemed worth while coming; that the smaller states were completely powerless; and that, as representative of one of them, he might as well stay at home. That view of the general situation at Geneva may be justified or not, but that it has for the last three or four years been steadily growing, till it has become a real danger to the League, is undeniable. Unless the tendency of great and small states at Geneva to drift apart can be quickly arrested, and some new demonstration of real solidarity provided, the effect not on the League itself, but on the whole evolution of international relations will be serious. This at any rate is the considered opinion of many of the most sober and experienced observers of the working of the League in the last seven and a half years of its existence.

The London correspondent of the *Leader* wrote:

"There seems to be no doubt that the smaller nations are getting tired of the domination of the affairs of the League hitherto by the Foreign powers of the Locarno powers. They do not dislike secret diplomacy so much as they dislike to think that decisions are taken over their heads and that they are thereafter required to register decrees upon those decisions.

The direction in which the League is moving should be clear to every one who cares to look ahead. *The Leader* has correctly diagnosed the position of the small powers and given a timely warning to the big powers, when it wrote:

"In a number of important cases affecting small states the big powers concerned disposed them of in private conference behind the back of the League Council. If this state of affairs continues the smaller states may cut off their connection with the League, which will not be able to survive this defection. If in actual practice the League is merely the instrument for recording the decisions of the big powers, the small states would naturally be unwilling to associate themselves with an organisation which only subserves the interests and ambitions of the great powers and hides its real character behind a high sounding name. The signs of restiveness they have shown should serve as a warning to the big powers who have been treating the small states as if they were pariahs."

It is clear that if the small powers want to remain in the League, not only as silent and dummy members only to give the League a high sounding and sanctified name, but are determined to make their presence felt and to make the League a truly democratic body, such as it professes to be, then it is their paramount duty to organise themselves so that they might mould the future in accordance with its declared objects and not remain content by contributing annually to its funds and attending its meetings regularly only to let the big powers run the whole show in their name.

They must see to it that the power within the Secretariat is not monopolised by the big powers, but is *evenly distributed* between all the states, big and small *alike*. The important posts in the Secretariat must be so distributed that the Nationals of all the states occupy an almost equal position with respect to salary, position, power and influence over the Secretariat work of the League. If necessary and feasible, some of the posts might be made tenable for a fixed term and may be given by rotation to different nationalities.

The permanent seats within the council must be *immediately* abolished. It is incongruous to all principles applying to democratic institutions that any set of members should have permanent and irremovable seats within its executive. Such members are sure to become organised and consequently in a position to rule the institution. Thus all the seats in the council must be thrown open to election. The

election of one-third of [the total number of seats should take place every year and the elected members must continue for three years, and after having served their term they must be ineligible to stand again for a definite number of years so that every member may get a uniform chance of serving on the Council. Thus and thus alone will every member, big and small, command the respect and meet the treatment of equality which is due to every member of a democratic body.

Mr. Hambro rightly complained that the diplomatic element within the League and its council is very strong. Diplomats are bound to think in lines of their respective countries. They are sure to stand for and try for greater power and concessions for their own countries without regard to the fairness of their claims. It is impossible for them to think internationally or to work for

international weal. As the disputants to a litigation cannot form themselves into a committee and honestly and fairly adjudicate upon their rights and liabilities, so diplomats, with narrow nationalistic outlooks, cannot sit properly in an international body. Therefore, either a dual chamber of persons with an international frame of mind, should be formed to sit above the Nationalist Chamber (i. e. the present League) to inspire, guide, direct and correct the Nationalistic leanings of that body, or the League should consist of a mixed element of delegates who are diplomats, viz, engaged in the governance of their countries and of persons who will take an international view of the problems which come up for discussion. Their presence is sure to exercise a sobering effect on the nationalists and perhaps the work of the League will then progress more smoothly and to the greater good of the world.

A SONG OF SPEED

*Ever adown the ages,
However far we go,
We learn, from history's pages,
The swift despise the slow.
And ever less apt in conveying
The twentieth-century's drift
Is the ancient Preacher's saying,
"The race is not to the swift."*

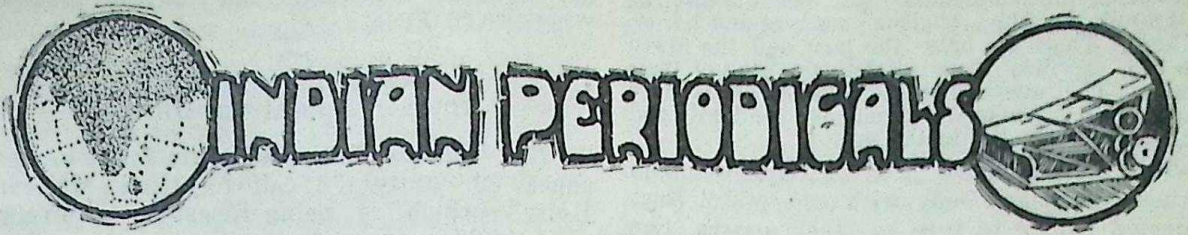
In days when people walked or rode,
On highways unpatrolled, unchalked,
The few who drove or who bestrode
A horse looked down on those who walked
From arrogance (or ignorance) unable
To appreciate the hare-and-tortoise fable.

But when the populace began
To push the universal bike
Both rider and pedestrian
Viewed the intruder with dislike,
Expressing their unmitigated loathing
For his peculiar posture and his clothing.

Next came the crucial moment when
Combustion's dread internal force
Bestowed the motor-car on men
And from the high way drove the horse,
Trebled the swiftness of the cycling million
And placed the flapper on the deadly pillion.

The cost of living has come down ;
But, as we gather from the Press,
Alike in country and in town
The cost of dying's growing less,
For Speed, the modern traffic-Reaper, checks it,
Affording us a swift uncostly exit.

Yet walkers, though a dwindling crowd,
By statisticians quite unawed,
Erect, undaunted and unbowed
Still take their perilous walks abroad,
Until the day when, legally forbidden,
The mare of Shanks no longer may be ridden.
From Punch.



The Poet on Unity

In "Indian Unity"—a small, beautiful poem, in *The Indian* (Singapore)—Rabindranath Tagore gives one more illuminating sign of the high mission which inspires his poetic soul.

When fate at your door is a miser, the world
becomes blank like a bankrupt;
When the smile that o'er brimmed the sweet
mouth, fades in a corner of the lips;
When friends close their hearts to your face,
and hours pass in long lonely nights;
When the time comes to pay your debts, but
your debtors are one and all absent;
Then is the season, my poet, to shut your doors
tight with bolts and bars,
And weave only words with words and rhymes
with rhymes.
When sudden you wake up one morning to find
your fate kind to you again;
When the dry river-bed of your fortune fills up
in unhopd-for showers;
Friends are lavishly loving and the enemies
make truce for the moment;
Ruddy lips blossom in smile, black eyes pass
stolen glances;
This is the season, my poet, to make a bonfire
of your verses;
And weave only heart with heart and hand
with hand.

Mr. Andrews on Buddhism

It cannot fail to interest one, and elevate one as well,—to know in what light a truly Christian soul of our days views Buddha and Buddhism. And this is what is done by C. F. Andrews, a true lover of Christ, in his lecture at Colombo Y. M. B. A. (reproduced by *The Maha-Bodhi*).

Mr. C. F. Andrews said that Buddhism was never destructive as far as he could see. In every country where the movement had spread, whether in Siam, Burma, Ceylon, China, Japan, Java or elsewhere it had always accepted the tradition—it had modified the tradition but it had built upon it its own beautiful structure of love and compassion. What seemed to him to be the three pre-eminent truths which had sunk into humanity through the early Buddhist teachings were: Firstly, the supreme teaching which might be summed up in the word *Ahimsa*—harmlessness to all creatures. For the first time humanity saw with clean eyes that merely to go on retaliating and striking back

was to be utterly stagnant; hopelessly stationary. That was one of humanity's greatest steps forward that was ever known in all human history. The second great feature could only be summed up in the word which Buddhism seemed to have peculiarly made its own—compassion, universal compassion. Out of that returning love for hatred, out of that refusal to do violence came something even wider. That compassion embracing not humanity but all the timid creatures of the world came the third and possibly in some ways the greatest of the new conception of life which came from Buddha. That was what he would call religious tolerance—the ceasing of religious wars, the savage, barbaric wars of one religion against another which had disgraced mankind and defamed humanity. The pages of human history before the birth of Buddha were drenched with the blood of religious wars of extermination and annihilation. Even in India quite recently they had had those feuds of religion and so in Europe. But here from the very first Gautama, by the miracle of his personality, of his compassion, by his perfect, all-embracing charity, was able to keep away from his followers anything that at all entrenched upon what they called intolerance. They never got anything of bigotry. "That is my interpretation of your great treasure"

Religion and the People

The people were the object of Buddha and the early Buddhists, thinks Mr. T. S. Vidyarthi in *The D. A. V. College Union Magazine*, who finds Zoroastrianism to be otherwise:

Let us take the case of Buddhism. Its founder was a prince and if he wished he could spread his religion in that position more easily than he could do otherwise, but he knew that the princely power was not the proper power for the propagation of his faith. He renounced the world and became a Sanyasi. He did not look for help to the Kings and Rajahs but he went amongst the peasants, the village folk, the poor and the lowly. The result was that thousands and ten thousands came in the fold of Buddhism in a very short time. The Buddhist religion flourished and became a state religion. It was at its height in the days of Asoka. But soon after the Bhikshus became very ease-loving and a burden upon the people and when Buddhism ceased to be a state religion it began to decline.

These two instances are sufficient to show that the rich people and the Rajahs are not to be depended upon for the propagation of any religion.

It is among the middlemen, the peasants and the village folk that the religious martyrs and heroes are born. There are only the poor and the lowly who can sacrifice their all for the sake of their religion. The strength of a religious body does not lie in its bankers, merchants, landlord and rich people but it lies in the masses.

The writer calls on Arya Samajists who have so far been busy with the middleclass educated people to turn to the masses like the Sikhs in the last decade.

As Sikhism Grew

"Balanced Growth of Sikhism" is again the subject on which Prof. Teja Singh of Khalsa College, Amritsar, writes in *The Young Men of India*, and notes among others its democratic appeal:

From the study of the conversions, in the time of Guru Nanak and later, we find that the Pathans, Sayyeds and Shias, whose races had been defeated by the Moguls, were more prone to accept Sikhism than the Moguls, who had too much of the conqueror's pride to adopt the religion of the conquered. The chief complaint of Jehangir against Guru Arjan, as recorded by the Emperor himself in his *Tauzak* was that "So many of the simple minded Hindus, nay, many foolish Moslems too, had been fascinated by his ways and teachings." The Guru also converted many outcastes and men of the lowest castes, such as Ramdasias or shoe-makers. Guru Gobind Singh opened the door of *pahul* or equal baptism to all, even to sweepers, who for their staunch faith, came to be called *Maxhabis* or faithfuls. The *Maxhabis* are sometimes called *Ranghretas*, a term which may be due to the fact that some of them owe their origin to Mohammedans of Rangarh clan. Because of their gallantry in rescuing the mutilated body of Guru Tegh Bahadur, Guru Gobind Singh called them "*Rongrete Guru ke bete*"—"the Rangretas, the Guru's own sons."

Beside making impartial conversions, there were other ways too, by which the spirit of Sikhism was kept balanced. In the free kitchen, established by the Gurus as a means of levelling down all social barriers based upon caste or other prejudice, it was made a rule that all who came to take food, whether Hindus or Mohammedans, must sit in a line and eat together. Even Akbar and the Raja of Haripur, when they came to see Guru Amar Das, had to do the same. In order to show that those who were born among Mohammedans or low-caste Sudras were as acceptable as high-class Hindus, Guru Arjan included in his Granth the compositions of Kabir, a weaver and Mohammedan by birth; Farid, a Mohammedan saint; Bhikhan, a learned Mohammedan; Sain, a barber; Namdev, calico-printer and waherman; Ravdas, a shoe-maker; Mardana, who had been a Mohammedan drummer and so many bards some of whom were Mohammedans. The significance of this can be best realized, if we remember that the whole Book containing these compositions is considered

by the Sikhs to be divine and is held in greatest veneration by them.

Another Appeal for Unity

The Vedanta Kesari adds its force to the appeal for unity—"A call for Hindu-Moslem Unity"—which is being repeated by every right-thinking organ in the country:

A learned Mohammedan writer while dilating on the Islamic ideals of education has boldly stated that Islamic education stands for "the principle of the unity of God, of the brotherhood of man, the ideal of the humble service of the less fortunate brethren, the principle of democracy and, above all, the ideal of service of the motherland." May we not reasonably ask what then is the difference between the Hindus and the Mohammedans if the former stand also for the very same principles? From time immemorial the stream of Hindu civilisation has rolled down the ages and fertilised many a soil with the springs of its universal ideals. The spiritual oneness of humanity,—the very basic principle of democracy and the brotherhood of man; the recognition of the potential divinity of man that lies at the bottom of the Hindu ideal of service; and, above all, the realisation of the transcendental nature of the Absolute Reality,—are but some of the splendid contributions of Hindu thought to the stock of human knowledge and culture. This cultural affinity if properly understood, should furnish a permanent basis of synthesis between the apparently conflicting ideals of the two mighty races of the world. In India the destinies of both have so inseparably been intertwined with each other that they have now no other alternative but to work out their common salvation and well-being by a joint and co-ordinated activity.

How to Dry Khadi

The popular complain against *Khadi* in these rainy days is met in the following way by *Khadi Patrika*.

HOW TO DRY WET KHADI CLOTHS

During rainy seasons it is a constant question with Khadi users how to dry their Khadi clothes when washed and wet. To solve this it is suggested that two bamboos instead of one only should be hung for the purpose, and the *dholar* or the *sari* should be so spread on them that its middle part as well as both the ends remain quite loose and hanging. This makes for easy and free passing of air through the wet cloth and hastens its drying. In Maharashtra where women use long *saries* this is the general custom.

Juvenile Marriages

The informative passages that follow, reproduced by *The Red Cross* from *The World's Children*, will be read with wide

interest by us all when the question of juvenile marriages is uppermost in our mind.

The reception by the English Home Secretary of women's deputation urging the raising of the statutory minimum ages for marriage has focussed public attention on the fact that in this matter the United Kingdom is still among the backward nations. It is not generally realised that, as the law stands, a girl can marry at the age of 12 and a boy at 14. These minima are survivals of the age of puberty as defined by Roman Law, which remains the basis of the Common Law of the United Kingdom, and thus of many of the Overseas Dominions and of several of the States of the U. S. A. Juvenile unions are, however, infrequent in this country, and occasionally we find as happened recently at Wellingborough a magistrate exercising his discretion and prohibiting the marriage: but it is only in special circumstances, e.g., when parental consent cannot be secured—that a magistrate has jurisdiction.

It is said that Richard, Duke of York—who with his brother the boy King Edward V, was murdered in the Tower of London by their uncle Richard III—was married at the age of 6 to Lady Anne, Mowbray, a child of about the same age. Such an example of child marriage is rare—though by no means unique—in English history, but the law does not recognise such infantile unions.

In the United States, where a vast and complex population intensifies most social problems, the number of married children is of substantial proportions. The Russell Sage Foundation, which conducted an enquiry into the matter, announced in 1925 that there were then approximately 343,000 women and girls living in the United States who had begun their married lives as child brides within the previous 36 years. Of 240 child marriages which were made the subject of special enquiry, over 23 per cent were celebrated when one of the parents was under 14 and in a few cases as young as 11.

India inevitably comes to mind when the question of juvenile marriages is under consideration. In many cases (in India) the so-called marriage is really in the nature of a betrothal, and under the Children's Protection Bill introduced by Sir Hari Singh Gour, immature children would be protected against cohabitation even though legally married.

The League of Nations Advisory Commission for the Protection of Children and Young People has been conducting an enquiry into the state of the law in various countries, and an attempt may be made to bring about some uniformity with a minimum age beyond the limits of childhood.

Indian thought has moved before the League; but, it remains to be seen how Dr Gour's and Mr. Sarda's Bills are received by the officials—mostly of the United Kingdom as they are.

Religion and Politics

The significant speech of Pandit Jawahar Lal Nehru at Bombay in which, not unjustifiably,

he made pointed attacks on the much vaunted claims of a section of Indian political leaders that it is the God-ordained mission of India to save the world, provokes the thoughtful editor of the *Prabuddha Bharata* to make the following instructive comments on the thoughts of the new-school in Indian politics, of whom Jawahar Lal is the spokesman.

One of the items of their programme is that India should be freed from the grip of religion. When they say that politics should be separated from religion, they are intelligible as meaning that politics should not be guided by religious opinions, by theology. In this sense, it is quite true that not only politics, but also economics, social customs and rules, etc. should be freed from their theological bias and made absolutely scientific.

Instructive and illuminating is the line of distinction the writer draws between theology and religion in this connection:

It is extremely desirable that politics, etc., should be separated from theology. But they must never be separated from real religion. Real religion must permeate every sphere of life as far as possible (and practicable). Of course, religion should be conceived in its most rational and universal form. The aim should not be an attack against religion, but the emancipation and proper development of the so-called secular aspects of life. In their enthusiasm for the separation of 'religion' and politics, they forget this true aim and inveigh against religion itself. Politics, etc., may be separated from so-called religion and yet religion may fulfil all these and occupy the highest place in the scheme of national life, if only we conceive religion in its true impersonal and universal form. Such a religion can never impede the progress of men, on the other hand, advances it. But it must never be understood that religion is to endure through sufferance. Even if religion were to impede the material progress of the country, we would insist on its occupying the paramount position in the national aspirations and activities; for India must bear witness, as it has ever done in the past, to the fact that the spirit is the real man and its realisation the highest and only end of life.

Place of Jainism in Indian Culture

Dr. Walther Schubring's speech, extracts of which are supplied by *The Jaina Gazette*, points to the position of Jaina literature in Indian linguistic and cultural research:

In order to show how deeply the Western Indological world is obliged to Jain religion and literature, I would like to proceed on a way similar to that of Leumann, who started from Jain legend and fiction. The order in which he proceeded might be called influenced by Western mentality, had not Leumann previously proved himself as an authority in both religion and philosophy. For the European manner of becoming

acquainted with a foreign literature is to study first the works of dramatists and poets from which a good deal of the mentality of the people may immediately be gathered. So the beginner in Sanskrit who wants to read an easier text, meets at once with stories from the important Jain versions of the famous *Panchatantra*. When he has become capable of reading *kavya*, he will, when interpreting Kalidasa's *Meghaduta*, be referred by his teacher to the *Parshvabhyudaya* of Jinasena and the *Nemiduta* of Vikrama, which seem to come so near to the poet's original work. These two works are as is well-known typical for the art of using the verses of another poet as a supplement to each stanza of one's own composition. Further examples of master work appear in the numerous other *kavyas* and *mahakavyas* which all do honour to the Tirthankaras and many other holy persons as well as in the *stotras*. I shall refer later on to their value as concerns language and metre; here it may be said that their style can hardly be surpassed. For the noble purpose of praising the Perfect and Holy Ones unites the highest artificiality with the pious enthusiasm of the poet. To name the one or other of them would be equal to drawing water from the ocean by means of a bucket; I must content myself by keeping to the types. And so I may briefly say that in those forms Jainism not only seeks and finds its adequate religious expression, but also has, in its *charitras* and *prabandhas*, developed typical features which variously enrich the many sides of Indian literature.

The Ruins of Hampi

To 'The Ruins of Hampi,' K. Raghavacharyulu invites the attention of all in an interesting article in *The Quarterly Journal of the Andhra Historical Research Society*.

One peculiar feature as regards the geographical position of the ancient city is its impregnability in the North. The double row of mountains on either side of the narrow and rapid Tungabhadra formed a natural barrier repelling aggression from the North. Another feature in the ruins is the close interspersed of the various temples belonging to different religious sects, Jain, Saivite and Vaishnavite. The numerous Jain temples illustrate the toleration of different religious faiths by the Vijayanagar Kings. In fact, the Jain temples seem to date many centuries before Krishna Raya and we hear of Bukka in the middle of the fourteenth century squaring up quarrels between Jains and Vaishnavites. Besides, the visitor finds various Nagakals used for serpent worship among the ruins which show that kind of worship was also in vogue in those days. Many of the temples are in ruins and if greater care is not taken the wonderful monuments of ancient culture will disappear leaving behind only a mass of stones.

One other feature is the fine sculpture found in almost all the temples and specially as has been referred to above, in the Vitthala and Hara Rama Temples. The monolithic statues of Viri Narasimha Nandi and Ganesa and the Stone Linga are superb in their wild grandeur. But one burns with indignation to find all the figures in sculpture mutilated to an enormous extent by the

invaders and their preservation in the present form is the least that can be ardently desired by us now.

The wonderful irrigation system and engineering skill has been spoken to by the chroniclers Polo and Nuniz. The remains of a stone aqueduct used to supply water to the baths in the citadel can still be seen near the throne platform. I cannot bring this short description of the ruins to a close without observing that they are a marvellous sight for the gods to see and that the sacred place ought to be a place of Pilgrimage for every patriotic Indian as being the only remain of a vast Hindu Empire during the medieval period.

Dharanidasa, a Hindi Poet

Mr. Anathnath Bose of Viswabharati, who is a keen student of the songs and poems of the mediaeval mystics of India, notes the following characteristics in 'Dharanidasa, a Hindi poet of the seventeenth century,' in the *Journal of the Bihar and Orissa Research Society*.

Like Kabir Dharanidasa did not believe in idolatry. Says he—

अहमक पूजै अग्नि जल, प्रतिमा पूजै गंवार ।

धरनी ऐसा को कहे, की ठाकुर बिकै बजार ॥

Very often we come across such sentiments in his writings. But with a strange irony of fate an image of Krishna is to-day worshipped in the *matha* which goes by the name of Dharanidasa. The present incumbent of the *gadi*, Mahant Harinandandasa while asserting the non-idolatrous character of Dharani's teachings tried to explain away the presence of the image but to the present writer his reasons did not seem to be very convincing. But this is not a solitary instance of such a phenomenon; the religious history of India beginning from the days of Buddhism is replete with such instances.

Dharanidasa did not distinguish between the Hindus and the Muhammadans; to him they were all equal, and their methods of worship, though apparently conflicting, led but to the same final goal, it does not matter by what name you designate it, by Rama or Rahim.

हिन्दुके राम अहाह तुरुकके बहुविध करत बखाना ।

दुहुके संगम एक जहां तहवां मेरो मन माना ॥

And Dharanidasa was not the solitary soul in this track of mystical contemplation in that age.

Truth in Literature

J. C. Molony's remarks in 'Truth in Art and Life' in *The Indian Review* are, it must be admitted, neither too early for Indian

litterateurs of the day nor too wide of the mark for them.

Old Dumas, if he wrote shamelessly, at any rate made no pretence of writing otherwise: he did not suggest that by his decidedly "warm" passages, he wished to convey a moral lesson. The sensuality or sexuality of the modern novel masquerades as a desire to speak naked truth, but is quite palpably used as a bait to attract the prurient buyer. A modern book will scarcely sell unless it toys with the intimate relations of the sexes; and sex is either plastered over the picture, or thrust into passages wherewith it has no logical or artistic concern. India has recently been perturbed by an attack on Indian morality. I do not assert that Indian morality is perfect or unattackable but the underlying motive of this attack was summed up for me by a critic cynically, and I fancy not untruthfully, by the words, "it is for the delectation of the American virgin."

So much is criticism of Art by others and by myself. In my opinion the critic, no less than the creative artist, must work with an abiding recognition of a Law without him. He must give reasons impersonal as well as personal for his praise or blame, such reasons will not necessarily convince any particular man, but they should be intelligible to the majority of men. The critic, who through a cloud of verbiage merely conveys the fact that a thing pleases or displeases him personally, is a critic "bolted", run to intellectual seed. Wholly to substitute subjective for objective standards is to establish tyranny or anarchy. Tyranny and anarchy are stupid things, things not worth the trouble of establishing.

A Message to the Young

The high note of idealistic dedication of oneself for the highest cause is sounded by T. L. Vaswani in *The Scholar* in his 'Message to the Young.'

Be creative, not imitative.

The paths of achievement are not the easy paths of imitation.

Look not to Russia nor Italy nor England for the needed to make India new.

Learn of the experiences of every nation; follow none;

Be not copies! Be yourselves!

Each nation must obey the law of evolution immanent in its own genius and ideals.

Imitation is self-suppression. Freedom is self-realization.

India must be Herself. Her own self.

No Russian socialism, no British industrialism, no Western cult of aggressiveness or exploitation will give India what she is seeking through her deep unrest.

She has a world mission!

Therefore, I ask you to listen to the voices of your prophets and rishis!

And in the strength at once of the ancient wisdom and modern science, rebuild India into a nation of the strong, a nation of the Free!

Will our Youth Movement heroes hearken?

Milk as a Drink

Drink more milk, is one of the useful pieces of advice from *Prohibition*, which says:

The Ministry of Agriculture in Great Britain are launching a 'drink more milk' campaign. If sufficiently supported as much as £100,000 may be spent to secure permanent results. The people of England, it has been found, drink less milk than those of other countries. While in America the children are given a pint per head per day and the average is not much less in Norway, Sweden, Denmark and Switzerland, British children get barely a third of a pint per day. Tests have proved that those brought up on an extra pint of milk a day have gained nearly 7 lbs. and grown nearly 2½ inches in the year, while those without milk only gained 3¾ lbs. and grew only 1¾ inches. Not only do health giving and sustaining qualities recommend to 'drink more milk' campaign but for the benefit of home industries, the farmer and his cows and heifers and the increasing difficulties created by foreign competition all suggest the wisdom of the new campaign. Britain will soon follow India in the true appreciation of "Mother cow."

It may be added that the devoted sons of 'mother cow' in India seldom get *pure milk or sufficient milk to drink.*

Mental Life of the Europeans in India

H. C. Menkel, M. D. thus begins his article on 'Mental Hygiene among Europeans in India' in *The Oriental Watchman*:

During the recent session of the Far Eastern Association of Tropical Medicine, held in Calcutta, a paper was read by Colonel Berkeley-Hill of Ranchi, dealing with the above subject.

Colonel Berkeley-Hill drew attention to the fact that Europeans residing in tropical countries frequently develop a variety of mental abnormalities. Among those particularly noticeable are irritability manifested over slightest occasions; uncontrollable temper; lowered moral consciousness; anxiety; stressed religious sentiments on certain points; strong mental sex urge; and a variety of other mental aberrations. It requires only a casual observer to recognize the extent of these mental phases among Europeans residing in India.

Baroda's Annual Progress

British India may note the following instructive review of Baroda's Dewan regarding 'Baroda's Progress in Education' (produced in *The Feudatory and Zemindari India*), and may consult its own record for the year for purpose of comparison:

Considering the number of villages and towns in the State, it can be said that on an average there is one institution per every town and village.

Approximately fixing 15 per cent. of the male population as the average number of boys of school-going age the number of boys on the roll gives a percentage of 89.4 as against 88.5 of the last year. Taking 12 per cent. as the average number of girls of school-going age, the percentage of girls at school comes to 56.6 as against 55.1 of the previous year.

There were 229 schools for the Antyajias (untouchables), of which four were for girls. These were attended by 9,520 students. Besides these, 4763 Antyaja children attended the ordinary Gujarati schools. Untouchability is losing its hold as is evinced by the fact that high class Hindus are coming forward to work as teachers and inspectors for the Antyaja schools. There were four Antyaja boarding houses at Baroda, Amreli, Patan and Navsari giving shelter and education to 137 students.

There were 45 town and district libraries and 655 village libraries and 144 reading rooms during the year under report. The various branches of the Library Department such as Travelling Libraries, Children's Library, Ladies' Library and Visual Instruction Branch appear to have carried their work satisfactorily.

An Indian Iron Works

Sir P. C. Ray blesses the Mysore Iron Works (in the *Mysore Economic Journal*)—an Indian enterprise out and out in one of the Indian States. The Works truly deserves his blessing, as the following will show.

The Mysore Iron Works is in many respects unique of its kind in India. Apart from the production of pig-iron which is the main product it incidentally turns out large quantities of wood distillation products, viz., wood alcohol (methyl alcohol), methyl acetone, acetates, creosotes and pitch. For the recovery of these products, it has the biggest and most up-to-date plants. In a pioneering industry of this nature, it would be idle to look for immediate profits. Take the history of Bengal Iron Works or the Tata Iron Works. Both of these had to contend with immense and insuperable difficulties in the initial stages and even now the latter has been getting large bounties from the State directly or indirectly.

It is gratifying to note that the staff has been Indianised from top to bottom. The saying goes :—'The hour makes the man.' I feel confident that the heads of the several departments who have been entrusted with the responsibilities will give a good account of themselves.

Rates and Development of Indian Railways

Mr. S. C. Ghose, with his long-standing and thorough knowledge of Indian Railways, puts forth in *The Calcutta Review* some hard and sound reasoning on the Rates and

Development of the Indian Railways with the following observations to support him.

The fact that the Capital at charge of the East Indian Railway amounts to nearly 134³/₄ crores of rupees and that the nett earnings vary between 7 and 8 crores of rupees (which makes this Railway the greatest contributor both to the Railway revenues, and thus partly also to the General revenues of the Government) may afford an impression that the Railway is at the height of its development and that nothing further could be done to stimulate its traffic and earnings, but the mere fact that the dividend paid by the East Indian Railway went down by 1 p. c. in 1926-27 and that the Capital expenditure went up by 5¹/₂ crores of rupees in one year (partly on new constructions) would alone tend to correct such an impression.

Moreover, when it is remembered that the Railway passes through fertile lands, traverses areas which are populous, touches important towns and places of pilgrimage in Northern India, and that in spite of these facts and comparatively low working expenses the percentage of nett return on Capital outlay over the East Indian Railway amounted to less than 6 p. c. against 7 p. c. in the case of the Bombay, Baroda and Central India Railway, there can no longer remain any doubt as to the ability of the East Indian Railway to progress further with the development of its traffic.

Land Situation in India

The Linlithgow report is before the public and agrarian questions are more or less arresting the attention of all. In the following contribution Dr. Radhakamal Mukerjee reviews the general land situation in India under the caption 'Agrarian Unsettlement' in the *Indian Journal of Economics*.

As in all agricultural countries, so in India the problems of the land are the most significant of national questions. The standard of living of the Indian peasant cannot rise until a change in the land system supplies the essential economic basis of more efficient peasant farming. Neither scientific agriculture nor co-operation can make much headway unless we reform the land system, now so serious a handicap to the prosperity of the small farmers. In many parts of India the peasant is unable under existing land settlement to make his occupation profitable. Indebtedness weighs him down to an extent difficult for him to overcome at prevailing rates of interest with his limited holding and uncertain tenure; while the rate at which holdings are being transferred to the non-agricultural classes is indicative of a difficult situation. The inefficient system of agriculture that prevails, indeed, is connected less with tillage practice than with forms of tenure now overshadowing the ancient peasant proprietorship which formerly enjoyed the protection of the village communities.

The disruption of the village communities everywhere has spelled agricultural decline. The disuse of equitable regulations as regards meadows,

pasturegrounds, tanks, and irrigation-channels, and the dispersion of the supply of free labour for common agricultural tasks which formerly was facilitated by the associated life of the village communities, has weakened the rural economy to an extent which neither new habits inculcated by education nor the conventional measures of the Government can cure. But peasant proprietorship has been weakened not merely by the loss of the traditions of social and agricultural co-operation; it also has been working its own decay by minute fragmentation where there exists no check of a collective coparcenary community.

Settlers in Malaya

Malayan Miscellany has from *Pro Patria* an analysis of the causes which contribute to the flourishing of the Chinese settlers in Malay while Jaffnese fail there.

Let us compare a typical Chinese and a Jaffnese youth starting in life in Malaya under almost identical conditions, and perhaps we may gain some insight into the mental outlook of each and in some measure understand the cause of our total failure compared to the Chinese. As soon as the Jaffnese youth gets a salaried appointment he starts saving with a feverish haste and remits home the major portion of his monthly pittance—not, mind you for the support of his old and decrepit parents or for the education of his near kindred (for in these things there is bound to be a limit) but with the object of building in time a palatial (?) house that is of no earthly use to anybody, and buying extensive areas of unprofitable land at uneconomic prices and incidentally by forcing up land values turn worthy farmers in his poor village into landless vagabonds. He spends a small fortune on his wedding celebrations, and finally when the time comes for retirement he hastens back home to bury himself in his village, amply content to be the "lion" among the "jackals" of his humble village! The Chinese youth has a supreme contempt of all clerical work. Government service with all its petty restrictions is anathema to him and if he takes to it, it is because owing to poverty and consequent lack of capital he has no choice in the matter. He however quickly saves up sufficient to make him independent of Government employment and when he thinks he has enough capital he regains and starts a small commercial undertaking or joins his friends or relations in a planting or business venture, puts his money into anything, in fact, that will bring him a quicker and handsome return on his hard-earned capital—and almost as a matter of course he succeeds. In a few years more he is a towkay, a power in the land of his adoption. Or we let suppose that he is more cautious and works on till he is due for pension: by that time he would find the judicious investments out of his monthly earnings bringing in a decent income. Abstaining from all useless ostentation he carefully husband his resources and lays the foundations of a sound and profitable undertaking for his sons to take over and expand instead of their having to become, in their turn, despised

quill-drivers or briefless barristers or similar burdens on society.

The lesson should not be lost on Indian settlers who leave India for other lands.

Exclusion of Orientals From Western Lands

The National Christian Council Review reports the following:

At the Kansas Methodist Conference, on the motion of Dr. E. Stanley Jones (who, we observe, has decided that he shall not become a Bishop, but shall continue to travel by the Indian Road with those whose hearts are seeking Christ, a resolution was passed approving restricted immigration, but demanding the application of this policy to all nations on a quota basis. The resolution describes the exclusion of Orientals as 'invidious, un-American and un-Christian,' and the acquiescence of Christians in such treatment as 'a negation of the spirit of Christ and the claims of universal brotherhood, to proclaim which missionaries of our Church are sent to these countries.' Another injustice to Orientals is denounced in a resolution passed by the Administrative Committee of the Federal Council of Churches of America. This resolution endorses an appeal, made by a number of American missionaries in India, against the injustice done to naturalised American citizens of East Indian ancestry who have been deprived of their citizenship. This action, as well as the present immigration law, the appeal declares, 'is an outstanding national wrong which has done incalculable injury to America's moral influence in India and the East.'

A Brave Postman

Labour, the mouth-piece of the postal employees, recounts the following brave account of a brave postman.

"At about 2-30 A. M. on the 23rd May, 1928, a daring case of mail robbery took place on the platform of the Bhabda Railway station in the district of Murshidabad. The dacoits, four in number, were following the postman Rajballabh Hazra of the Bhabda Post Office while he was coming with two mailbags on his shoulder, received from the E.—3. out section, towards the passenger shed to deposit them in the mail-chest. The Assistant Station Master who was present on the spot took them for passengers and demanded tickets from them who bluntly refused to produce tickets and one of them, all on a sudden, snatched one of the two mailbags from the postman. The brave and loyal postman without any loss of time, firmly caught hold of the dacoit and felled him down on the ground and tried to recover the robbed mailbags but another man came to the rescue of his associate and began to mercilessly beat the postman with a bamboo lathi and transferred the robbed mailbag to the

other two men of the gang. The postman fought courageously with his assailants for full 20 minutes and cried aloud for help all the time. The railway staff were apparently too much panic-struck to come to the rescue of the postman. The decoit finding it too difficult to disengage himself from the deadly grip of the postman, threw off the cloth which he was wearing and fled in state of nudity. The postman saved the other bag and snatched the cloth and lathi of the decoit. He was profusely bleeding on the head while the station staff came to him. He was immediately removed to the Berhampore Sudder Hospital where he is progressing well. The postman has, indeed, maintained the glorious tradition of the loyalty of the subordinate postal employees and fought alone against heavy odds at the risk of his own dear life.

Admission in the Medical Colleges

The following observations by *'The Calcutta Medical Gazette'* containing valuable suggestions for the University authorities on the above now when thousands of students knock at the College doors (most of them come back in despair) will be read with interest and attention:

A large number of students who have passed the Intermediate in Science Examination will seek admission in either of the two Medical Colleges in Bengal. There are admission Committees in both the Colleges and their task is very difficult. Mere success in the I.Sc. Examination is not the only criterion to go by. Personal interview enable the Committees to reject easily the physically unfit candidates. General knowledge, smartness, intelligence, power to grasp questions and ability to talk in good English are seen to. Yet it cannot say that the method of selection is above criticism. The Committees of the two Colleges have tried every possible means to arrive at the correct solution and they have not yet succeeded.

In some of the Indian Universities the course of Medical studies extends over five years only. The Calcutta University in its great wisdom, would not accept the five years course. Although the Calcutta University followed the advice of the General Medical Council in many other matters, they did not see their way to allow medical students to finish their scientific studies before entering into their medical studies. What newer Universities in India found possible and practicable, the Calcutta University did not, namely, to have an Intermediate Examination in Physics, Chemistry and Biology. The argument put forward by some, was that there are no facilities in any college affiliated to the Calcutta University for the teaching of Zoology, up to the I.Sc. standard. Had the regulation of the Calcutta University been such that the scientific subjects must be

passed before a student enters into a medical college, classes in Zoology would surely have been started and the University would have as a consequential measure, had an Intermediate in Science Medical Examination started.

The objection raised to having an Intermediate in Science Medical Examination is that the subjects of Physics and Chemistry could not be taught in a Science College by professors who will not necessarily know the needs of medical students. Curiously enough with the knowledge and permission of the Calcutta University only the professor of Chemistry in the Medical College, Bengal, is a medical man, the Professor of Physics in that College and the Professor of Physics and Chemistry in the Carmichael Medical College are all laymen. How can these three professors know the needs of medical students? If there is to be an innovation, imaginary difficulties are raised.

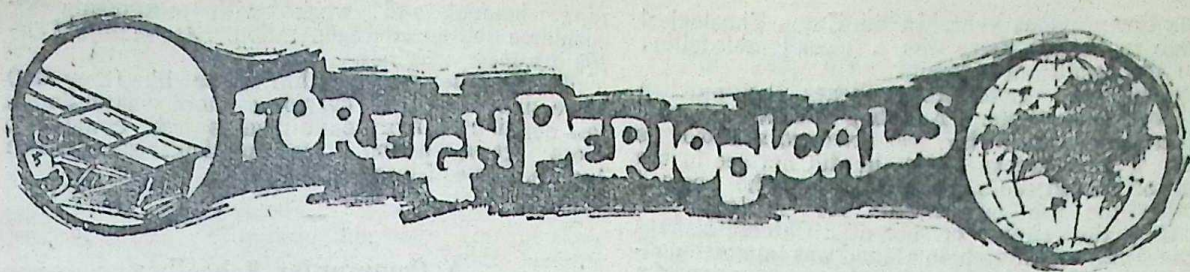
To revert to our original point, namely, the difficulty of selection of candidates for admission into the Medical Colleges, we are strongly of opinion that if this Intermediate in Science Medical Examination were started by the Calcutta University, practically the whole difficulty would have been solved. After the examination of the physically unfit by personal interview the candidates could be admitted on the results of this examination.

There is yet time for the Calcutta University to think over this difficulty and by altering its regulation reduce the course of medical studies by one year.

Vernaculars and Universities

Mr. Gopal Halder in pleading in the weekly *Welfare* for an early introduction of the vernacular as medium of instruction concludes with this well-reasoned suggestion which we invite our Senators and Syndics to take note of:

We do not want to abolish English altogether from our schools or colleges. As matters stand, we believe it has to be retained for some time at least, if not for all time, as a compulsory subject in which a *competent knowledge* should be demanded of all who go in for secondary education. But, all the same, we want and pray for a quicker life in our vernaculars which alone we should make it a point to serve while we should make English serve us in affiliating ourselves with the world of thought outside. And, in every Indian University a competent knowledge of the particular vernacular of the province should be demanded of all its scholars without exception who are permanent or habitual residents of the province. Thus Calcutta University should make Bengalis, non-Bengali Indians, Anglo-Indians and Europeans all sit for an examination in Bengali. This can be relaxed only in the case of those *foreign scholars* from abroad who come for research work.



Religion As Inner Experience

In an intensely sincere article of Mr. Doremus Scudder on 'A Quest of Human Brothers' in *The World Tomorrow*, we find the elevating and illuminating thoughts that the writer gleaned from Rabindranath Tagore's rich and sacred storehouse of experience.

An afternoon with Dr. Tagore at his Ashram gave opportunity for rare interchange of experience. "We Indians meet God in nature as Love and Joy rather than as law. We have something in our Indian mentality which I may call a Universe consciousness or cosmic feeling. If we have not a feeling of Kinship with nature we lose something very vital. The Universe, this earth, sky, star, all come from One, Central Creative Personality and this same creative will has its manifestation in our own consciousness; hence there issues this sense of relationship between the inner self and the outer world. I believe that Jesus reached brotherhood through fatherhood and that this has done great good and has begotten humanitarianism. Yet we find men who do not get to God though they may be great lovers of men. Religion cannot be taught. Teaching about religion is not teaching religion. Religion must be imparted from Spirit to Spirit." With reference to the barring of religious teaching from schools by Russia, Turkey and Mexico, Dr. Tagore added "I believe in this course myself. We teach no creed or faith in our school. The danger in so-called religious teaching lies in its effect upon those who follow the majority. As religion is an inner experience each must find his religion for himself and give no particular name to his find. As each one chooses his own line of development, so each man has power to grow himself into his own peculiar personality. I do not believe in the herding spirit in religion." I have given this conversation somewhat at length and without the questions which drew it out because it is so full of the modern spirit.

India, the writer noticed, responded to the idea of brotherhood, but distrusted Christianity.

Six Gateways to Happiness

Bhikku Dhammaloka counts in a sermon reproduced in the *British Buddhist* these six

gateways to the City of Success where and where alone we can find Happiness.

1. The first of these is health.
2. Having entered through the first gate-way, we next come across the second, which presents itself in the form of good and pleasant manners. To know how to conduct oneself in society is really a great advantage in life.
3. The third gate-way that we have to cross is the responsiveness to good advice.
4. Learning is the fourth gate-way to Success.
5. The fifth portal which leads to Success is righteous life.
6. Strenuous endeavour, unyielding effort, is the sixth gate-way to Success.

Chinese Situation affects Christianity in China

The deep distrust of Christianity all through India, which pained a writer in the *World Tomorrow* is reflected everywhere in the East, more so in China, where the Christianity of 'Christian Generals' make them bitter enemies of the Christian Powers. F. H. Hawkins thus notes in *The International Review of Missions* the discouraging conditions in the working of the Christian ministry there.

The factor in the present situation which has depressed me most is the serious dearth of students in the theological colleges, and the short supply of candidates for the Christian ministry. This state of affairs seems to be almost universal and to affect the work of all the missions and Churches. In Yenching University there were four candidates only for the full theological course, with about double that number of professors to teach them. It is true that there was an elementary 'short-cut' course for candidates for the position of preacher, but the theological faculty of the University does not exist to give this type of training. Even sadder is the fact that of the theological students at Yenching who have recently graduated scarcely one is in the ministry of the Church. Many of the graduates are diverted to better paid secretarial posts in the Y. M. C. A. and other national organizations. In the theological school of the Shantung Christian University at Tsinan there were thirty-four students, the same number as

during the previous year. In the Union Theological College in Canton there was a considerable falling off in the number of students.

Outside the theological colleges the problem was even more acute. A bishop of a large diocese told me that after he had ordained a deacon as priest a few weeks later he did not see in the whole of his diocese a single Chinese who seemed suitable for the priesthood. He deplored the fact that the supply of potential Chinese bishops in the Anglican Church in China was almost non-existent, and said that after the consecration of a Chinese assistant bishop which was shortly to take place, he had no idea where the next Chinese bishop was coming from. This depressing prognosis was confirmed by other bishops, and the outlook in the matter of finding candidates for Orders in the Church of England is indeed gloomy.

Morning At Gandhi's Asram

Morning is heralded in at Gandhi's Asrama—writes Krishna Das in *Unity*—amid ringing of bells and deep notes of music calling the inmates to this prayer :

"This morning I worship the great being who is beyond the reach of Mind and speech, by whose favor the Eternal sound receives its primal energy, to whom the Vedas point by the words, "Not this ; not this" : who is the great Lord whom all guards bow this in reverence : who is the self-existent (uncreate) Immutable and primal being."

Then follow songs of praise in salutation to the Earth, to Saraswati, to the Guru, to Vishnu, and to Siva. Then, the devotee places at the Lotus feet of his Lord the yearnings of his heart in the following terms : "I yearn not for earth, nor heaven nor even freedom from rebirth, but my heart's yearning is to relieve the woes of suffering humanity. May the peoples be happy ! May the rulers of the earth following the path of righteousness protect their peoples ! May good ever attend the Cows and the Brahman ! May the whole world be happy !"

Youths' Coming of Age

'Youths' Coming of Age', an article in the same journal, may supply our Youth Movement enthusiasts with abiding thoughts.

The Youth Movement is the independent self-assertion of youth in the actual life of today.

It is youthful life claiming its own. It is youth's coming of age. No longer contented with a shadow existence it was reduced to, youth steps into life with an emphasis of its own.

What is the part youth can play in "real" life ?

Just study the activities of the various Youth Movement groups. In China they carry on the crusade for the education of the masses, and for the development of a unified and free nation. In Europe they make their experiments in individual, sexual and social living. They bring about international

rapprochement and work with movements for economic and social regeneration. *As manifold as life are their activities.*

This is what we want life to be like (they say) More sincerity, less evasion ; more naturalness, less sophistry ; more childlikeness less cynicism ; more group action, less particularism ; more justice, less self-interest.

A Communist Schoolboy

Robert Littell in the 'Diary of a Communist Schoolboy' in *The New Republic* (June 20) brings home to all the thoughts and ideas that work within the mind of the future generations of Russia :

He (Kostya) wants to change his name to Vladlen—the first syllables of Lenin's names. He doesn't dance—"if one did, where would our ideology come in"—and he believes that "proletarian consciousness" forbids being too friendly with the girls, but does not act on his belief. There are midnight hooch and petting parties, where dreadful things happen, and sex, often in a crude form, is always in the background. One of the teachers tells him that in the old schools "the use of obscene language was a form of protest," but that "you, on the other hand, have nothing to protest against." Anonymous newspapers are constantly appearing, and posted on the walls of the school, with satirical articles or long discussions of "the purpose of life" or "can girls and boys be friends ?" Other newspapers, full of smut, circulate secretly. At a meeting of the committee of the factory in which Kostya will probably work when he leaves school, a girl asks that funds be given her for an abortion. After a long argument, this demand is turned down.

One boy insists that the election of a chairman at meetings is a "bourgeois prejudice." Kostya thinks that suicide and sitting next to girls is "intellectualism." The meetings of the Communist Unit are "so dull that no one outside the party ever attends them." When the school performs "Hamlet," Kostya, who would have preferred "something with barricades and revolutionary fights," remarks that "Hamlet isn't a brainless fellow, in spite of his bourgeois origin."

Egypt and Britain

Unhappy Egypt attracts considerable attention in the pages of the same journal (May 30) when Dr. H. N. Brailsford takes a survey of her position arising from the rejection of the British treaty offered by Chamberlain.

By one of those pathetic tricks with words in which only diplomatists indulge, the draft treaty declared that the presence of a British garrison on Egyptian soil is not to have the character of an occupation. But the blunt demand

was continued that Great Britain shall "have the right to maintain on Egyptian territory such armed forces as the British government considers necessary for the protection of the lines of communication of the British Empire."

The events which have followed the rejection of the treaty are hardly calculated to reconcile the Egyptians to the occupation. On the plea that certain measures recently before the Assembly endangered foreign residents, the British Resident was instructed to impose his veto. One of them extended the very limited right of public meeting which prevails at present. Another substitutes elected for nominated persons as headmen of villages. The Egyptians, as they witness this cynical mockery of their nominal independence, may indeed reflect that it is inconvenient to incur the displeasure of Downing Street. But they will also draw the moral that, while a foreign garrison remains in Cairo, they will always be subject to such attentions.

To crown all *Independent Egypt* has now lost her own Parliament by an autocratic fiat of her ruler.

Average Man no Devotee of the War God

Peace relies on the average man—The Main Street, who, as the speakers said in American Peace Society's Centenary—does not know its grim meaning as yet. *Literary Digest*, June 2 quotes some such opinions.

"If it can be proved to a man that if his country goes to war for any issue short of its absolute liberty of action at home, and in defense of that liberty, he will in future stand a very good chance of being bombed in his home; if we can show him that even tho his country may be victorious, he will certainly have his taxes increased by 200, 300, 400 or 500 per cent.; if we can make it clear to him that for the sake of some issue to which he is probably an entire stranger he risks having to give up that new Ford next month, or, even worse that he may very probably be thrown out of work, as has been the fate of millions in Europe after the last war; then perhaps he may find war less pleasingly dramatic and may bestir himself to see that as a means of settling disputes between nations, it is better abandoned."

"It is Main Street which in last analysis controls the making or the preventing of wars nowadays, and war is gradually becoming the subject of Main Street's most bitter hatred. It is this changing feeling of Main Street toward war, a feeling which is expressed in the whispers to which ambassador Claudel refers, which gives us ground for hope that not all the efforts which are being made to outlaw war, to make it less bloody and of less frequent occurrence, will be in vain. As Main Streets go to day, so go the governments of the nations in which they are situated. And Main Street, it is impossible to doubt, is going against war as it never has gone before."

Why the Sea is Salt

The old but interesting question is answered thus in *Current Science*, (reproduced by *The Literary Digest*, June 9.) by Dr. E. G. Zies.

"He attributed some of the chlorin content of the oceans to the outpourings of hydrochloric acid gases from fumarolic areas, such as the Valley of Ten Thousand Smokes in Alaska. The hydrochloric acid gases change to salt in contact with sodium mineral content of the rocks and water, just as the acid contents of the stomach produce salt when they come in contact with soda or baking-powder. These minor volcanoes and other eruptions also belch forth considerable quantities of hydrofluoric acid gas. This is the acid that will etch glass. To it is due fluorin content of the sea. Recently the sea was discovered to be a veritable mine of fluorin, and a floating chemical from the seawater, Dr. Zies declared that so much fluorin is sent down to the sea that some unknown chemical mechanism must be at work to precipitate most of it to the submarine rock floor."

Where Science Ends

The voice of Alfred Noyes rises into the musical chant of a mystic as he turns from science with gas and gunpowder to visions he has caught, which science must fail to define (quoted in *The Literary Digest*, June 16, from *London Spectator*):

The highest that we know here—indeed, the only reality of which we have immediate knowledge—is that of personality. Science claims that human personality is more and more controlling nature. Supreme personality, we may therefore suppose, would have supreme control in every detail. The Highest Reality of all, in which all the explanations reside, if the human intellect were capable of discovering them, cannot be less than personal. We cannot identify God with a universe in which nothing is self-sufficient, or its own explanation. Behind all these contingent shadow-shows we are driven at last by inexorable logic to that which is its own explanation, and is sufficient to itself and all that it has produced. When we ask what the attributes of that Being must be, we are forced to believe that they are above reason and beyond nature as it is known to science. What is this, after all, but the supernatural Maker of heaven and the earth, and of all things visible and invisible, of whom the Nicene Creed tells us, and whom St. Augustine found, not in the discourses of the Platonists, but in the voice of the Supreme Personality, infinite in perfection, speaking to what was highest in his own personality, and saying, 'Come unto me'?

"It is when science turns her face in this ascending direction that she wears the impassioned expression which is poetry, reflects in her face the glory of the divine center of the universe and cries, with Pasteur, 'O salutaris hostia.'"

A New Industry Emerges

In the *Pacific World Commerce* we learn of a new industry—airplane industry—emerging in which the New World will have the greatest share.

The airplane industry has finally emerged from the experimental period into an era of big and rapidly growing business. The day is gone when the main question was whether the machine would fly, or whether it was safe, once it got off the ground. Nowadays, big business is asking questions about cost of operation, cost of maintenance, carrying capacity and various other items as to just how and when they can fit this new and better mode of transportation in with other existing facilities, and they are surprised at the ease with which they can make use of the airplane and the airplane service to speed up business.

As the industry stands now, it is not a question of getting more orders, but to fill the orders now on hand, for survey of the situation shows that all airplane factories are working at full capacity, but are still unable to deliver orders.

In the world's market India has had little share in any industry, new or old, except as a buyer of cheap commodities.

Haeckel's Contribution

Evolution devotes most fittingly its place of honour to 'Ernst Haeckel and Ontogenetic Law,' which begins thus:

If Darwin was the father of evolution, Huxley was its war horse, but, Haeckel the great German Darwinian, was its knight in shining armor. Haeckel's greatest contribution to evolutionary theory was probably his 'fundamental ontogenetic law' which stated that ontogeny recapitulates phylogeny. This meant that every organism in its pre-natal embryonic development recapitulates the stages through which the species of organism had passed in their phylogenetic succession.

Preserving Youth

Not to Voronoff, but to sunlight and open air should humanity turn for keeping up health and vigour, so opines *The Inquirer*:

The real mischief wrought by artificial attempts to restore youthfulness lies in the neglect of infinitely more satisfactory methods by which health and vigour can be generally maintained. We are at last beginning to understand scientifically what incalculable benefits are derived from fresh air and sunlight, habits of temperance in all things, a good environment, properly proportioned periods of work and recreation, the pursuit of ideals which ennoble—in short, that healthful functioning of body, soul and spirit without

which a harmonious life is impossible. All that is necessary in order to bring "saving health" to the nations is that this knowledge should be more widely known and accepted. We cannot imagine that the Voronoff theory of rejuvenation will make the slightest appeal to those who know the secret of a healthy, well-ordered life; and the best help we can render to those who are already doubtful as to its efficacy is to point out that true youthfulness of spirit cannot be artificially restored when the laws of God and man which safeguard it have been violated.

Politics and Temperance

Political preoccupations are forcing some urgent problems into the background, say some people. *Abkari* joins issue with them here:

The position during the past twelve months has been complicated by the absorption of all parties and classes in political questions, and there are not so many definite marks of progress to be recorded as in some previous Reports. It has always been the aim of this Association to stand aloof from the political and communal controversies which must necessarily divide a great country like India. Moreover, it may be justly claimed for the Temperance movement, quite apart from other considerations, that it has provided a common platform upon which all races, creeds, parties and castes have been able to unite for the promotion of an essential social reform. There have been frequent indications of this fact during the year under review. It has to be recognised, however, that there is a tendency in some quarters to grow impatient at the slowness with which such reforms are achieved under the present system of government, and there are those who maintain that little effective progress can be made towards the abolition of drink until India obtains control of her own affairs. But let those who take this view remember that intemperance is all the while claiming its victims and that the free India of the future will be less free if the drink octopus is permitted in the meantime to fasten its tentacles upon large sections of the people.

Mr. Gandhi's emergence into politics, it may be remembered, was reflected in this line as also in many other spheres of our activity. And though 'prohibition' is not a plank in our political platform, cannot it be made a live issue and not a mere 'lip issue' as it is now with our politicians?

Outdoor Recreations For Labour

The spare time of Labour, as shown by the Bureau of Labour Statistics in the *Monthly Labour Review*, is sought to be employed, quite profitably for themselves in-

directly, by many industrial plants which are providing for athletic fields, country clubs, etc., for their workers :

The general movement for shortening the hours of labour which gained momentum, following the war, both in European countries and in the United States has brought with it the question of the use to be made by the workers of the leisure time secured through the shorter workday. Investigations have been made in many of these countries of the way in which the workers' spare hours are or may be occupied, with a view to providing the educational and recreational facilities needed to secure the most benefit from the added leisure.

In this country many organizations and individuals are concerned with the provision of suitable occupations for leisure hours, and the importance of outdoor recreation to the well-being of the people has been particularly emphasized by the President of the United States in the call for a general conference on outdoor recreation, issued in the spring of 1924, in which the need for bringing the chance for out-of-door pleasure within the reach of all was pointed out. At this conference the many agencies concerned with this question, such as the Federal Government through the administration of national parks and forests, wild-life preserves, and unreserved domain; the governments of the different States; municipalities; and many civilian organizations were represented. Topics were dealt with by the conference, such as the encouragement of outdoor recreation as a Federal function; the bearing of outdoor recreation on mental, physical, social, and moral developments; outdoor recreation as an influence on child welfare; and major possibilities of national cooperation in promotion of recreation. Under this last topic was included a proposal for a general survey and classification of recreational resources, and a special committee on the value of outdoor recreation to industrial workers therefore included in its plan for the furtherance of an industrial establishments as a guide in the development of this phase of the subject.

The Bureau of Labor Statistics was accordingly designated to carry on a study showing as far as possible what is being done to provide recreation for industrial workers, the response made by employees to attempt to furnish them with facilities for recreation, and the particular lines along which such work may be developed. This subject was therefore included as part of a general study by the bureau of the various personnel activities carried on in industrial establishments.

Handicrafts not Dying Yet

That the remarkable expansion of large-scale industry has in certain cases encouraged instead of eliminating the development of handicrafts under new conditions is shown by Hermine Rabinowitch in *International Labour Review*, passages from which are reproduced below :

Not only is the number of workers now engaged

in handicrafts still considerable, but it does not seem to have decreased either absolutely or even relatively, i.e. in relation to the increased population. There is no doubt that handicraft production has been hit much less severely than is generally thought by the progress of industrialist concentration, and that it has even followed the development of large-scale industry—if not at the same rate, at least in the same direction.

The writer takes up hand-weaving as an example to the point :

Hand-weaving by the handicraftsman can alone make possible the creation of unceasing succession of novelties. It may be said that all the difficulties of weaving are overcome by the hand-loom; the handicraftsman has an admirable role in the process: conscious of this role, he likes to be confronted with difficulties in order to overcome them by his patience, his technical knowledge, and his love of weaving (Karl Bucher). Not only, has large-scale industry not entrenched upon the principal handicraft industries: not only, as already mentioned, have handicrafts developed side by side with large-scale industry; but if will also be found that in many ways the growth of the latter has actually been beneficial to the former. Large-scale industry has in fact, provided certain old trades—handicrafts in the narrow sense, or home industries—with the means of keeping alive and even of expanding e.g., the sewing machine, and more recently the knitting machine, the use of which is fast spreading in France, Italy, and especially Switzerland.

Not only have large-scale industry and handicrafts each a part to play in production as a whole, but the co-existence of these two methods of production, and their parallel—or even joint—development, are to some extent dependent upon the very nature of industrialism—at least, as it is to day. Other very varied circumstances which concern the handicraftsman himself, are favourable to the development of handicrafts. Here we shall deal with two kinds only. Firstly, there is the growing reaction against certain drawbacks of industrial concentration, and more especially of the concentration of labour. Secondly, there are a whole series of possibilities or new conditions which are being opened up to industrial production.

Indeed, 'new inventions point to its transformation under new conditions' and to further expansion in some other directions, as will be evidenced by the following :

Is electricity destined to restore to the handicraftsman what steam has taken from him—or even more? To this query direct observers and specialist writers reply unhesitatingly in the affirmative. The following is the opinion of Mr. Schleiffer. Electricity more than anything else has lent new strength to the handicraftsman even in rural districts. The small electric motor will certainly be the technical factor that will afford the greatest encouragement to the creation and development of small handicraft workshops as foci of this decentralised production which is so desirable both from the economic and from the social points of view.

The writer makes a general inquiry into

the problems of the handicrafts and their possible solutions.

The Virtues of Tea

Our last generation made a crusade against tea because of the Tea Garden Labour horrors. We, however, think that the new generations do not require the following from *The Japan Magazine* (May) to recommend to them the 'world's drink'. All the same, it would amuse some and interest many to know its historic attraction from the remote past as shown here:

In China, where the habit of tea drinking is the oldest in the world, the original reason for its drinking is given as a result of her people's experience of the fresh water there being bad and its drinking being detrimental to health. In Japan, the people in the early part of the Heian Era, when tea drinking was temporarily in vogue, seem to have had two ideas about tea, a medicinal idea and a taste idea, undoubtedly after the Chinese thought. Besides, tea was taken in Japan by Buddhist priests in the study of the Zen doctrine or the practice of its cult, as it is effective for keeping one awake. The first theoretical explanation of the medicinal idea of tea was given in the famous *Kitcha Yojoki* (a book of tea drinking for the preservation of health) by the Zen priest Yeisei. A professor of the University of California published a study of Japanese tea, in which he stated that it contains, in addition to vitamins, those which are efficacious three hundred times as much as vitamins, and promotes energy, good health, and longevity, its everyday drinking by the Japanese being perhaps responsible for their high birthrate and their comparative energy in old age. Dr. U. Suzuki and Dr. M. Miura have found upon their study of fine tea, plenty of vitamin C in it, which has proved of great virtue for scurvy, being far better than milk in the treatment of it. Such medicinal value of tea was mentioned by Priest Yeisei 800 years ago in his great book, and he evidently possessed wonderful insight.

Heliolatry

The June issue of the same organ from the Land of the Rising Sun presents us with K. Tsuda's article on 'Heliolatry and Religious Ideas', which cannot fail to interest India. Sums up Mr. Tsuda:

Summing up it may be considered that as a religious idea given by the Sun, its light, power and mercy were worshipped directly at first and then some living and invisible power was personified and worshipped. As civilization advanced it produced in the world some very complicated power, which was superhuman

and mystic, and God was the divinization of this mystic power. Amitabha is a God so divinized and the Sun-light became simply a mark showing his body and features. When this religious idea advances further, such figurative manifestation will be considered unnecessary and the existence of gods will become conscious to the people purely spiritually; in fact, it seems that there is already that tendency existing at present.

A Chinese God

Arthur De C. Sowerby of *The China Journal* who seems to have been making a good collection of the grotesque but beautiful Chinese gods says this of the Chinese God of Wealth:

The writer has obtained about fifty specimens of the various wealth gods used in different parts of the country. Their titles vary either according to the tradition behind them or the imagination of the priests and printers.

The pictures of the god of wealth, as of many others, are usually printed from wooden blocks onto cheap coarse paper of the flimsy quality. A few have a better grade of workmanship and colouring, some even being hand-painted. They are made simply to be burned after the ceremony although in Chang, al An, Chekiang sheets of red cardboard are used, which can be preserved in a yellow cloth bag and used from year to year. Beside the common combination of the civil and military gods of wealth another may be found in a frequent combination of the wealth with the kitchen god. In Hunan the farmers worship a "Water Wealth God," apparently controlling rain irrigation, and fertility of crops. The best probable explanation for "Wu Lu Tsai Shen" or the "Five Roads God of Wealth" is offered by Hutson as referring to the principal ways of earning a livelihood, scholar, soldier, artisan, plus hills and rivers—suggesting the occupations of mining and fishing as also fruitful of wealth. There may also be an indication of the five chief classes of society, scholar, farmer, artisan, merchants and soldier, as the five ways to wealth.

Mazzini on Rights and Duties

In a well-written paper on Mazzini and Dante in *Political Science Quarterly* Sydney M. Brown writes as follows about Mazzini.

Mazzini, during his impressionable years, had steeped himself in the philosophy and literature of the French Revolution: reading much and thinking more, probably brooding often on that entrancing subject during those long nocturnal walks which escaped the comprehension, and aroused the suspicions, of the Genoese government. As he turned the subject over in his mind, there came to him almost as a revelation, the remarkably sane conviction that the French Revolution had failed because it was one-sided. He had been impressed by the insistence with which the Revolution had held fast to the doctrine of the Rights of Man. He was more impressed by its failure to insist on the equally essential doctrine of the Duties of Man. The Revolutionists, he felt, had

not realized that rights cannot exist without duties—that rights, all-important and undeniably necessary that may be, are, none the less, conditioned upon carrying out of duties; that rights emanate from duties, which are antecedent and superior. To insist upon the Rights of Man was laudable; to insist upon such rights without proclaiming the existence of duties was futile.

The French Revolution failed because it appealed to the weaker side of man's nature; it urged him to get rather than to give; it encouraged acquisitiveness rather than sacrifice. "A Declaration of Rights furnished no basis for idealism, provided no imperative, binding law for man; it established no guide for conduct, bestowed no definition for happiness. It neglected the strongest impulses to right action; enthusiasm, love, and a sense of Duty." "You cannot," declares Mazzini, "by any theory of Rights make men unselfish. You can at best drive them like Faust to seek happiness or life's Elixir in the Witches' Kitchen."

"Right is the faith of the individual. Duty is the common collective faith. Right can but organize resistance; it may destroy, it cannot found. Duty builds up associates, and unites; it is derived from a general law, whereas Right is derived only from human law. There is nothing to forbid a struggle against Right. Any Individual may rebel against the Right of any other Individual which is injurious to him; and the sole judge between the adversaries is Force. And such in fact has frequently been the answer which societies based upon Rights have given to their opponents. Societies based upon Duty would not be compelled to have recourse to force. Duty, once admitted as the rule, excludes the possibility of a struggle, and by rendering the individual subject to the general aim, it cuts at the very root of those evils which Right is unable to prevent. The Doctrine of Rights puts an end to sacrifice and cancels martyrdom from the World."

Here, one is inclined to agree with Professor Rose, is the bed-rock of Mazzinian doctrine

Culture and Technique

In his lucid style, typical of French intelligence at its best, Gaston Rageot in *L' Illustration* (reproduced in *Living Age*) thus brings out the contrast between culture and technique—a contrast between the Old and the Young, in other words, between Europe and America, the Old World and the New,—

The old people, having only learned how to think, do not know how to act, and the young people, who only know how to act, hardly occupy themselves with thinking at all.

The former possess culture, the latter technique.

Undoubtedly the inhabitants of the Old Continent resemble our erudite men of fifty, while the inhabitants of the New Continent resemble our young mechanics. Thus all the momentary disorder, both within each nation and between the

different nations, may be explained by a conflict between culture and technique.

Let us first define our terms.

Culture may belong to individuals or to groups. It is a function of time, and increases in value the longer it lasts. Nations who possess culture have a history, and individuals, who have attained it possess experience. It does not illuminate the world in flashes, nor does it proceed by leaps and bounds. It is continuous and slow. One must participate in it one's self to recognize it in others. It implies no particular ability, but rather a general capacity. Although it comes from the past, it is above all a potentiality, and its merit lies in the future that it envelops. It is more a method than a science; it is more an attitude than a bag of tricks.

The way one thinks is more important than what one thinks, and 'thought for thought's sake' can be recognized either in an individual or in a nation through a smiling skepticism that presupposes neither discouragement nor renunciation, but merely equilibrium and wisdom. Seen in this way, culture is entirely turned upon itself,—upon the subject, as the philosophers say,—and whoever acquires it is transformed. It serves no purpose except living.

Technique, on the other hand, is turned outward toward the object. It modifies things, surroundings, the material elements of existence. It increases the productivity, but not the value, of individuals and peoples.

The Western peoples possess long-standing traditions, and France in particular enjoys the prestige of guarding this culture—or, to be more exact, France possesses the capital city of culture. Paris remains unique. What we breathe along its gracious river, its historic avenues and quays, is an atmosphere charged with human experience and harmonious life. It includes all the most precious, delicate inheritances that humanity has retained through the slow course of the ages,—Greek beauty and Roman justice, sombre feudal faith and royal luxury, everything that could be saved from decadence and revolutions,—and all this has been left in tangible form where the Seine flows between the Louvre and the Institut.

New York is to Paris what the artisan is to the artist, or, to be more exact, the engineer to the architect. The most salient characteristic of America, and the one that probably includes all others, is the unequal development of different lines of human conduct.

The older cultural nations are adapting themselves to technique, and the young technical nations are improvising a culture. America is searching for a past, Europe for a present.

And, his conclusions on the basis are:

At the moment all tendencies point in one direction. The engineer, the artisan, and the builder are dominating everywhere, and the intellectual, the artist, and the poet are losing their prestige.

We are living in an epoch of transition—that is all.

May Europe and France preserve their mission and renew their task. The problem is clear and their duty obvious. Modern technique has not

rendered necessary the disappearance of old-fashioned culture, but its transformation. All Greco-Latin civilization was based on experience; all modern civilization is based on science. Technique is therefore sovereign in its own domain, and its reign is absolute. The culture of the future will resemble ancient culture, but instead of opposing technique it will embrace it, harmonize it, and get beyond it. Our French defect, our weakness, lies in being Greco-Latin and not doing enough in our system of national education to develop the scientific spirit. We must make ourselves more modern. In other words, while still striving to develop the humanity that is latent in each human being, we shall pursue it by different methods and shall attain culture by the intelligent practice of technique.

What the writer wishes for France we wish for India, which has no less legacy of culture.

Gor'kii

Of Gor'kii a communist admirer in the same journal writes :

What differentiates Gor'kii from all the other people who try to describe the lower classes, and what makes him so different from any middleclass writer who attempts to depict the life of the proletariat, is his own relation with these people and their lives. He does not stand above them; he does not judge them from a higher court and wring the withers of a bourgeois public at the fate of his creations. Gor'kii identifies himself utterly and completely with the people he describes, and he always discerns behind a layer of filth, apathy, evil or indifference the instinct to rebel against the unworthy, inhuman surroundings in which these people live out their life of misery.

Our *litterateurs* may note that suffering made Gor'kii and not middleclass sympathy for the suffering.

The essence of Maxim Gor'kii's being is expressed most clearly in these words of his:—

I would that everyone who wears a human countenance were really worthy to be called a man. All this life is senseless, tragic, and hateful in which the endless slaving labors of one man constantly go out to supply another with more bread and more spiritual substance than he can use.

INDIAN ARCHITECTURE*

(A REVIEW)

This is the third volume in Mr. Gangoly's series of "Little Book on Asiatic Art" which has already as a matter of course, captivated the heart of all lovers of Indian and Asiatic art. With only 45 pages of text, 75 illustrations and 45 diagrams the author has managed to trace the evolution of Indian architecture in a style at once convincing and inspiring. Starting from the *yajna vedis* (Fire altars) and *yajna salas* (sacrificial halls) of dim Vedic antiquity, he comes down to the 17th century Nayakka Architectural discussing actual architectural documents of over two thousand years. In his masterly summary we read not only the progressive development and transformation of the primary architectural motifs but also their correlation with the regional factors which at once initiated and controlled those architectonic evolutions. While sticking substantially to the hitherto accepted "Northern" and "Southern" "Aryan" and "Dravidian" theories. Mr. Gangoly with the true instinct of a historian is ever ready to discover the *trait d'union* and the cross currents modifying the exclusive character and rigidity of "schools" and "orders." Underlying the apparently bewildering diversity of forms there is a fundamental unity of spiritual urge and of aesthetic inspiration that go to build the manifold *vastu* melodies of India into a vast architectural symphony, which some future Indian Beethoven will probably interpret to us with all its mystic unities in differences. Says Mr. Gangoly, "though employed by adherents of

different creeds it cannot be definitely asserted that any particular form has derived its origin from any particular religious sect. Thus it is a misnomer to designate any type of Indian architecture as specifically Buddhist, Jain or Brahmanical. It is Indian Architecture for the time being in the service of one or other religion prevailing at a particular place or time. Thus the archaic Vedic mounds came to be adopted by the Buddhists for their dagobas relic shrines or stupas. Similarly, the northern Indian *nagara* tower shrines not only serve as Siva and Vishnu temples but also as image-house for many Jaina temples at Khajuraho. The finials of *nagara* Sikhara are equally adopted in many Buddhist shrines in Burma. The forms of the Chalukyan or the later Hayasala order are indiscriminately used for a Hindu or a Jaina shrine. The barrel-shaped *Vesara* temples of the early Buddhist uses, have been adopted in toto for Brahmanical shrines..."

Such subtle analysis apart Mr. Gangoly gives every possible help to the general reader by way of neat diagrams, apt illustrations and precise dates that go to make the "little book" an invaluable manual on Indian architecture. He proposes to publish separate volumes on "Southern Indian Architecture" and "Indian Islamic Architecture." The public, we are sure, will respond warmly to this noble attempt of popularising Indian art. The plates illustrating the theme reflect great credit both on the author for their selection and on the printer for the execution. The letter-press seems to have been hurriedly printed with inevitable faults here and there (e.g., pp. 9 and 11 last lines.)

KALIDAS NAG

* By O. C. Gangoly, Editor, "Rupam". 6 Old Post Office Street—Calcutta.

INDIAN Womanhood



Women candidates fared exceedingly well at the last B. A. examination of the Calcutta University. Of the six candidates who secured first-class honours in English three were lady-students. SRIMATI LILA RAY (daughter of Rai Saheb Pramadaranjan Ray) stood first, the other two being SRIMATI LILY SEN (fifth) and SRIMATI KOOKA (sixth). Eight women students have secured second-class honours in English.

MISS RAY stood second among the successful candidates at the Intermediate examination in 1926, securing the highest marks in Botany. Both in the Matriculation and Intermediate examinations she stood first in English.

In Sanskrit SRIMATI SURAMA MITTER of the Bethune College has stood first-class first.

Special mention must be made in this connection about the brilliant success of SRIMATI SANTISUDHA GHOSH of the Brojomohan College, Barisal who, stood first in class first in Mathematics and has been awarded the Eshan Scholarship. SRIMATI SANTISUDHA GHOSH is the third daughter of Professor Kshetranath Ghosh M. A., (retired Professor of English, Brojomohan College, Barisal), and sister of Prof. Devaprasad Ghosh. She competed at the Matriculation Examination in 1924, from the Barisal Sadar Girls' School, and stood sixth in order of merit. In 1926,

she competed at the Intermediate Examination in Arts from the Brojomohan College,



Miss Lila Ray

Barisal (where arrangements were made for the teaching of girl-students), and stood third in order of merit. At the last B. A. examination she stood first not only in Mathematics, but among all the Honours graduates of the year and has therefore been awarded the Eshan Scholarship for the year. She is the first girl-student to obtain this scholarship since its foundation.



Princess Ikkavu Thamburan

We understand that she will continue her studies for the M. A. degree in the Presidency College, and will study mixed Mathematics.

MRS. ANNA CHANDI, M. A. (Hons.) wife of Mr. P. C. Chandhi, B. A., B. L. Inspector of Police, Trivandrum, has passed the F. L. Examination with distinction. She

is the first lady in Travancore State to pass the law examination.

At the recent Convocation of the Indian Women's University, Poona, nine girl-students received their degrees (G. A.). MISS BALUBHAI KHARE received the degree of P. A. for her thesis on "Alankaras".

PRINCESS IKKAVU THAMBURAN of the Cochin Royal Family passed the last B. A. (Hons.) examination of the Madras University.



Mrs. Kamala Bai Lakshman Rao

MRS. K. K. KURUVILLA B. A. (Hons.) has been nominated as a member of the Travancore Legislative Council and MRS. NARASINGHA RAO PURNIAH, Jagirdarini of Yelandur, has been nominated as a member of the Bangalore District Board.

MRS. KAMALA BAI LAKSHMAN RAO has lately been appointed Honorary Magistrate, Tinnevely. She is the first Maharashtra lady to attain this distinction in South India.

SRIMATI RAGINI DEVI sends us the following account about the achievements of two Indian girl-students in America.

ANANDIBAI JOSHI of Bombay has completed Training in Social Welfare. ANANDIBAI JOSHI is the first Hindu girl to graduate from Vassar College, one of the oldest women's colleges in the United States. After

graduating in 1927, she received a scholarship for graduate work in social welfare at Simmons College.

She has been living at Dennison House in Boston, Mass., a welfare centre, where she is able to get practical experience among women and children.

ANANDIBAI came to America from India to train herself for educational work in India. It was not her first visit to America. She had been here once before—but then she was too young to remember that occasion.

Her father, Professor S. L. Joshi, often teases her by recalling that really she was born in America and, had her mother not taken her back to India in infancy, she most surely would have grown up to be an American lady. ANANDIBAI is very glad that she grew up to be a Hindu lady, for she dearly loves India.

Her name, and her ambition to serve India, go back nearly forty years before her existence, to an occasion when a certain Brahman lady in India had a great longing for a college education in America. Her name too was ANANDIBAI JOSHI but she was no relation to the ANANDIBAI JOSHI of our story.



Mrs. Narasinga Rao Purniah



(Graduates of the Indian Women's University, Poona.
Miss Balubhai Khare sitting in the centre



Mrs. Anna Chandi, M. A., F. L.

The ANANDIBAI JOSHI of forty years ago was the first Brahman lady to come to America for an education in medicine.

In 1902 there arrived in New York

harbor a family from Bombay. S. L. Joshi had come to America with his wife and two sons in anticipation of an appointment to teach Indian languages to missionaries training for service in India. Unfortunately,

the college where Mr. Joshi was to teach had undergone a change in management, and so he was left without a position and with very little money in his pocket. Mr. Joshi finally arranged for the care of his family and devoted his time to giving lectures on India. He then managed to enter Columbia University for graduate work.

After getting his A.M. degree, he went to an ocean resort for a rest, and there a strange girl came up to him and enquired if he were from India. He assured her he was—and she suggested that he must meet a Mrs. Carpenter, whose address she gave him.

He wrote immediately to Mrs. Carpenter, met her, and at her urgent request, removed his family to her home. There they remained for a long time, for good Mrs. Carpenter

City who made it possible for Mr. Joshi to remain in America.

Now generous Mrs. Carpenter took the whole family under her wing, and in her house, ANANDIBAI JOSHI the second was born. Because the new arrival was born in the very same room which the first ANANDIBAI had occupied, and in her memory, the new babe was named ANANDIBAI. Although ANANDIBAI went to India in infancy, she came back to America as a young woman to finish her education.

Her father had been appointed as Professor of English Literature at Baroda College to succeed Aurobinda Ghose. Then he returned to America in 1922 as exchange professor under the Carnegie Foundation—and later sent for ANANDIBAI and her brother to come to the United States for their college education.

Because of her charm, dignity and amiable disposition, ANANDIBAI has become to her classmates a symbol of Hindu womanhood loved and respected by all of them.

When she left Vassar they raised a purse of 500 rupees for training a girl in Bombay for social welfare work. She will make a brief tour of Europe and then go to Bombay where she will take up her work in October.

Her father, who is Professor of Comparative Religion and Hindu Philosophy at Dartmouth College, Hanover, New Hampshire, will leave her in Europe and return to the United States, where his teaching and lecturing tours demand his full attention. Professor Joshi's appointment to the Chair of Comparative Religion at Dartmouth College is unique in that Dartmouth is the first College in the United States to create a Chair for teaching world religions, and Professor Joshi's qualifications in this subject brought him to the notice of the College as the most eligible scholar in the subject.

MISS PRANUJJAM THAKOR, Graduate of Teachers' College of Columbia University, will take up Educational Work in India. MISS PRANUJJAM THAKOR of Ahmedabad, India received her B. S. degree from Teachers' College, Columbia University, some time ago, and will shortly get her M.A. in education.

MISS THAKOR was educated in India, and then went to London in 1919. She took the Montessori training course for teachers under Dr. Montessori herself, from whom she got her diploma at the end of 1919. MISS THAKOR then joined the



Mrs. K. K. Kuruvilla, M. L. C.

would not let them leave. Thus their financial difficulties were made easier.

Mr. Joshi's struggle had been a hard one. Had it not been for the financial aid of a fine-spirited American who sent him a monthly cheque, his financial straits would have brought disaster upon his family, and his education would have been impossible. It was Seth Low, the president of Columbia University, and former Mayor of New York



Miss Anandi Bai Joshi



Miss Pranujam Thakor

University of London and there received her B.A. and certificate of Journalism. In June 1926, she left London to travel through Europe, visiting schools and studying teaching methods. She then came to America and joined Teachers' College of Columbia University in September of the same year, gaining the scholarship of the International Institute. By continuous hard work she has received her B.S. and will soon get her M.A. She plans to leave for India by the end of August, so that she may take up her work there without delay.

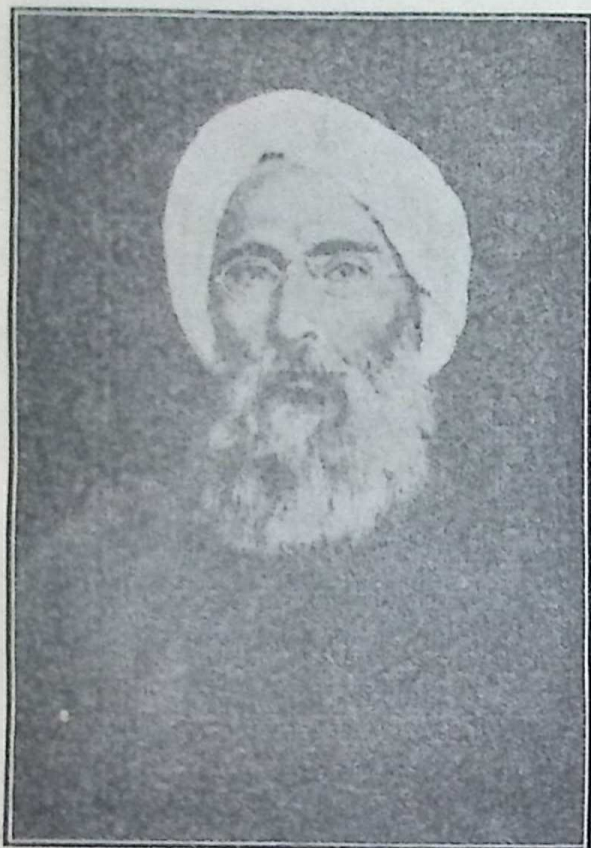
MISS THAKOR is a very intelligent and clear-thinking young woman, intensely devoted to her motherland, and determined to do as much as she can to advance education in India. MISS THAKOR is known as an outspoken defender of India at Columbia, where she has spoken on India on several occasions before her professors and classmates, reliably tracing the remarkable

educational and political advancement of Hindu women in recent years.

She does not by any means deny the great need for social and educational reforms in India. Her vision of just what can be done to advance education in India, has brought praise and appreciation from her professors. MISS THAKOR has distinguished herself by fine scholarship and initiative in approaching educational problems, which has earned for her not only the goodwill of her professors, but also many voluntary letters of high recommendation.

MISS THAKOR is very much interested in India's rural education and hopes to carry on her work in village areas, through village schools. The task of such pioneer young women of India will be much harder than that of their successors, for it is the pioneers that must break the ground, endure the hardships of organization and bear the burdensome responsibilities of the new order.

PORTRAIT GALLERY



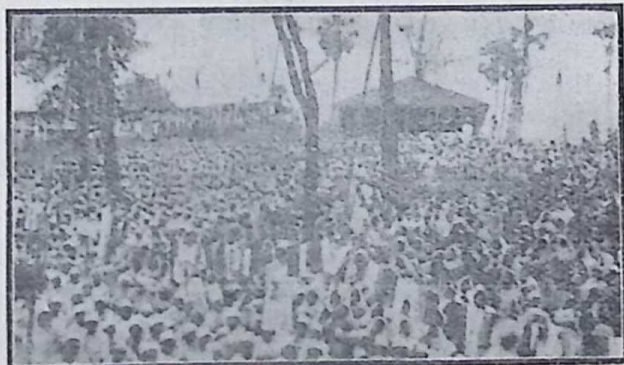
Late Dayaram Gidumal of Sind who was a Great Philanthropist and Sanskrit and Persian Scholar



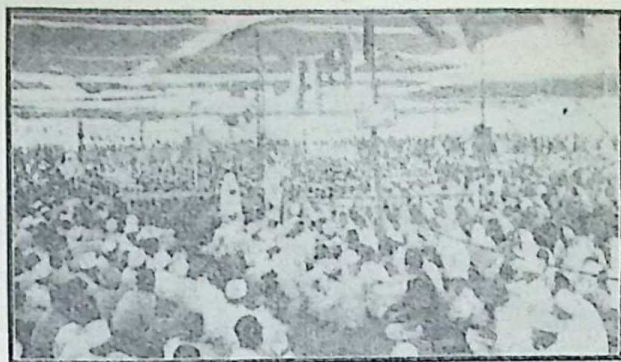
Prof. J. J. Cornelius, Formerly Professor at the Lucknow University, was entertained at a Farewell Dinner, by the Hindustan Association of America in recognition of his excellent services in India's cause in the U. S. A.



S. Ravashankar, a Bardoli leader who has been sentenced to six months' rigorous imprisonment participating in the Satyagraha movement.



Vallabhai Patel the leader of Bardoli Satyagraha campaign addressing a meeting of Ryots.



Sj Jairamdas Daulatram, the well-known Hindu leader of Sindh, addressing a gathering of Ryots at Gujerat.



Mr. Lal Behari Shah, the Founder-Superintendent of the Calcutta Blind School, died recently at the age of 75



NEWTON M. DUTT
Cenator of State Libraries. Baroda, is the first Indian to be elected as a fellow of the Library Association.



Mr. Sarbani Sahay Guha Sircar, a distinguished graduate of the Calcutta University, has received the D. Sc. degree of the London University for his research work in organic chemistry.



Lt. Dwijendranath Mukherjee who, has been appointed as an Engineer Sub-Lieutenant, Royal Indian Marine, is the first Indian to get a commission in the Royal Navy.



Srimati Mithuben Petit, daughter of a Bombay Parsee millionaire and Srimati Bhaktibai Desai who have joined the holy struggle which their heroic sisters at Bardoli have been carrying on.

CAREERS FOR CARROTS

[Sir J. C. Bose F.R.S., the eminent Indian savant, long known for his remarkable and sensational researches into plant life, observes, in his new book *Plant Autographs*, that, while "as regards sensitiveness in ordinary plants we can not imagine anything more stolid and undemonstrative than a carrot, it is a revelation to find how excitable it is and how vigorous and uniform are its successive responses."]

The carrot long has languished as a servile synonym for stolid impassivity, for sloth of mind or limb. And crude associations, prejudicial and unfair, have linked it with an unbecoming tint of human hair. And yet the carrot, as revealed by the research of Bose, is neither undemonstrative in manner nor morose, But on the contrary, a most vivacious little cuss And readily responsive to electric stimulus. The B. B. C., it seems to me, now that these facts are known,

Are simply bound to send them round the world by microphone, And add, as special features of the nightly "Children's Hour" "Talks" with good Uncle Salsify or Auntie Cauliflower.

And yet, O Bose, the vista your researches open out Fills me with grave misgivings and with dietetic doubt ; For the hungry vegetarian, in the light of modern lore, Can hardly be distinguished from the savage carnivore.

What fare is left on which humane consumers may subsist When flesh, fowl, fish, when roots and fruits are banished from the list, And when at any moment the tidings may arrive That the minerals are sensitive, responsive and alive ?

From "Punch"

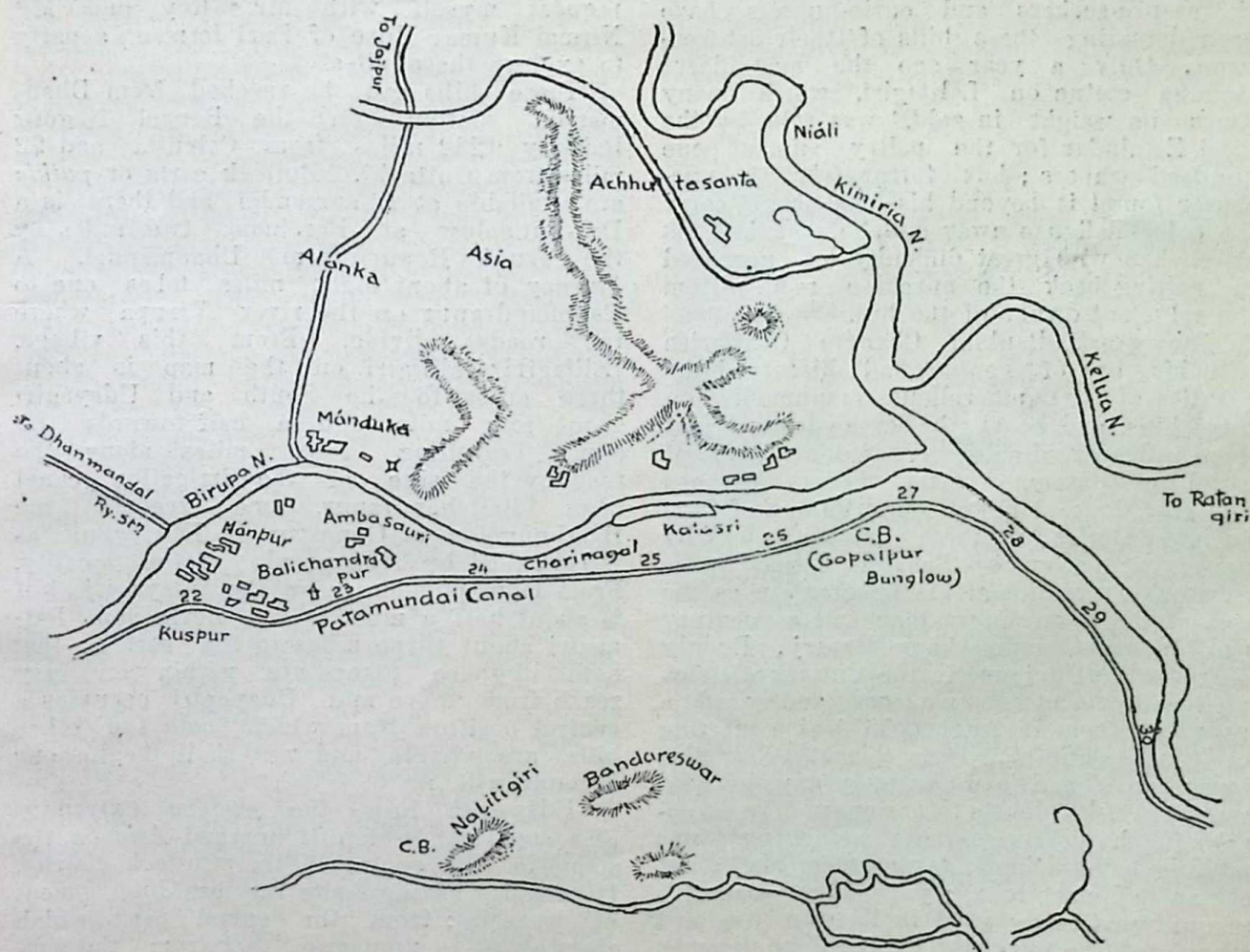
A GREAT SITE OF MAHAYANA BUDDHISM IN ORISSA

By HARAN CHANDRA CHAKLADAR M.A.

Lecturer, Calcutta University

A group of three little known hills in the Cuttack district in Orissa—Lalitagiri, Udayagiri and Ratnagiri—have preserved magnificent monuments of Buddhist religion and art, ruins of stupas, shrines and

sculptures that can very well vie, not only in their size and number, but also in artistic beauty and grandeur with those at any other site in India. The marvellous sculptures on these hills that deserve to be recognised as



some of the finest art-treasures of India have remained scattered in obscure and neglected ruins never adequately described or illustrated. On Lalitigiri there is a colossal statue of Buddha that in the expression of divine grandeur on its face has but few rivals even

in India. On Udayagiri again there is a colossal Buddha that in the dignity of its pose, in its lion-like body broad at the shoulders, deep in the chest and slim at the waist, bears comparison with any other representation of the Great Master of the same

size and dimensions. On Ratnagiri there are images of Tara that can claim in their ineffably sweet and gracious expression of the face an equality with the best of the kind known to us. On the same hill there are remnants of colossal figures of Buddha—huge heads rising about four feet from the shoulder to the top of the *urna*; the statues when in full height were perhaps not exceeded in stature anywhere outside of Ceylon. Bodhisattva images executed in the best style of Nalanda abound on all the three hills and votive stupas are as plentiful as at Mahabodhi.

The ravages of time and the depredations of treasure-seekers and curio-hunters have been denuding these hills of their art-treasures. Only a year ago the magnificent Buddha statue on Lalitagiri, worth many times its weight in gold, was sold by the local Zemindar for the paltry sum of one hundred rupees; but fortunately the purchaser found it beyond his means to carry the colossal figure away and he thanked his stars when with great difficulty he succeeded in getting back the purchase money from the reluctant owner of the hill.

The great Bankim Chandra Chatterjee with his eye of genius had discerned the beauties of the marvellous monuments on these hills, and he speaks enthusiastically of them in his inimitable way in his historical novel of Sitaram, but its readers perhaps thought these eloquent descriptions of the ancient glories on these Orissan rocks by the great master of Bengali fiction to be as much a product of his imagination as the rest of the book. More than half a century ago, Babu Chandrasekhar Banerji, Deputy Magistrate of Jajpur in the Cuttack district, visited some of these places and read a paper on them in August, 1870 at a meeting of the Asiatic Society, Bengal. But this executive officer, 'had scarcely any leisure,' as he says, 'to devote to antiquarian researches' and he observes that his account was nothing beyond 'notes taken from his diary of an official tour, ; yet Mr. Banerji's account was fairly good in its own way and stimulated the curiosity of Mr. John Beames, Magistrate of Cuttack, who in the course of his official duties paid a visit to these hills five years later and published an account in the Journal of the Asiatic Society, Bengal, in 1875, giving facsimiles of his own drawings of the colossal statue of Buddha on Udayagiri, of a Bodhisattva on Lalitagiri,

and besides, of a gateway on the former and the remains of a temple on the latter. These sketches by Beames did not do any justice to these great objects of Orissan art, and it is hardly to be wondered at that they excited little admiration and failed to attract the serious attention of scholars or lovers of art. Reproductions of Beames' drawings by Raja Rajendralal Mitra in his *Antiquities of Orissa* (Vol. II) did hardly improve matters. How much we wish that the Raja had been sufficiently stimulated to visit these hills himself! Mr. Birendra Nath Ray, Secretary, Orissa Historical Association, visited these places last year (October 1927), and at his request myself with Mr. Roy and Mr. Nirmal Kumar Bose of Puri formed a party to explore these sites.

These hills can be reached from Dhanmandal station on the Bengal Nagpur Railway (232 miles from Calcutta and 22 miles from Cuttack). Bullock carts or *palkis* are available at Dhanmandal and there is a Dak-bungalow at Borchana, two miles by the Trunk Road from Dhanmandal. A journey of about eight miles takes one to Balichandrapur on the river Virupa where the roads divide. From this village, Lalitagiri Nalitigiri on the map is about three miles to the South and Udayagiri about four miles and a half towards the east. Travelling four miles along the road by the side of the irrigation canal from Balichandrapur, one reaches the Dak-bungalow at Gopalpur or Kharagpur as it is called by the people of the locality. From Gopalpur bungalow the Udayagiri hill is about half a mile to the north and Ratnagiri about three miles to the east, so that both of these places are within an easy reach from here and Udayagiri occupies a central position from which both the other hills are visible and we shall begin our account with it.

Udayagiri forms the eastern extremity of a small range of hills (marked *Asia* on the maps) in the centre of the Cuttack district. It occupies an ideal site for building places of worship: from the central peak which rises about a thousand feet from the surrounding plains, are sent out two spurs on the two sides of the hill, thus enclosing a horse-shoe shaped area, open in the east, but closed on the other three sides. Forming a moat, as it were, in front of this great semi-circle flowed the river Kalia only 200 yards from the foot of the hill, when fifty

years ago Mr. Chandrasekhar Banerji visited the place, and ran into the Virupa close by, but now it has been almost entirely silted up leaving swamps and marshes that still mark its bed.

As one stands at the base of the huge amphitheatre, facing the terrace above, the eye is caught by a large standing image of Bodhisattva Padmapani cut in high relief on a slab of laterite, now much weathered and covered with moss and lichen. The broken nose and arms take away from its beauty, but the grace and superb dignity of its pose are still remarkable. The well-known Buddhist formula *ye dharma hetu-prabhava* etc., is incised on the proper right side of the head, and a little below at the side of the broken right arm is another inscription telling us that the statue is the gift of Kesava Gupta (*Deyadharmoyam Kesava-guptasya*). From this spot for some distance we can trace a pavement of laterite rising up the slope and here Mr. Chandrasekhar Banerji found "the place spread with the ruins of ancient edifices, the ground plans of which might still be traced," but the ground plans are hardly visible now except at a few places and even parts of the laterite pavement have been removed, perhaps for erecting the sanctuary built recently by certain members of the *Mahimaniranjani* sect, evidently a remnant of the Buddhist people of old. It stands by the side of an ancient well which for its size and depth is almost unrivalled in this part of India. It is 23 feet square and is formed by cutting the laterite rock 28 feet from the top to the water-level to which a flight of 31 steps lead from the terrace above. The terrace is entered through a gate flanked by two monolithic pillars. The water of the well is still very good for drinking. On the laterite wall flanking the steps and also on the face of the arch above the lowest step is incised in letters of considerable size that the well (*vapi*) is a gift of Ranaka Sri Vajranaga (*Ranaka Sri Vajranagasya Vapi*). Nothing is known about the history of this Vajranaga, but he was evidently a local chief as his title Ranaka shows, and his proper name Vajranaga suggests that most probably he was a follower of the Vajrayana cult, a development of Mahayana Buddhism.

We next march up the hill along a path at present flanked on both sides by innumerable broken pieces of sculpture, the debris of shrines and statues, of walls and stupas

until we reach another platform where Mr. Banerji found that "numbers of gods and goddesses engraven on slabs of different shapes were scattered around." But these have now been removed except a group that have been lodged inside a temple recently constructed by the *Babaji* at present in charge of the Mahima-Niranjani *math* mentioned above, and that are worshipped by the Savara people living in the neighbourhood. Some of the gods have been daubed with vermillion, turmeric and lime beyond recognition and it would be sacrilege to remove this paint that lies thick over them.

A little way from this modern Temple we came upon the ruins of a shrine hidden in thick jungle and almost blocked up by brambles. Here in a cell measuring about 9 feet square we came upon a colossal seated



Colossal Buddha on Udayagiri

statue of Buddha buried up to the breast in earth, but the superb head and the broad shoulders standing well out of the mud. We employed a number of men to excavate the image fully out and took photographs. I

appears to have been so buried when Mr. J. Beames drew a sketch of it in 1875.

It represents the Enlightened One seated in the *Bhumisparsa mudra* with the fingers of the right hand touching the earth and the left palm resting on the lap. The stone seat is not ornamented. It is about six feet high from the seat below to the head; the face itself measures 18 by 17 inches and the chest is 3 feet 6 inches broad. The whole figure appears to have been made up in several pieces cut out of bluish laterite; the joints are now visible, but they are reported to have been not perceptible in 1867 when Mr. Banerjee first visited it. The nose has been mutilated and the arms have got broken owing to the whole shrine with the image gradually sinking in the earth, and it is high time that proper care was taken to save this great souvenir of a glorious period of Indian art. The mud and dirt carried down into the cell by the rains will no doubt undo the clearing work done by us. The stone walls of the cell as well as the floor are lined with bricks of large size as found at Sarnath and it was apparently covered by a roof standing on pillars that Mr. Banerjee found standing at the door of the cell, but which now lie prostrate, broken and almost wholly buried in the earth blocking the entrance to the cell. There was a magnificent gateway made up of three rectangular blocks of stone richly sculptured as we find from the drawing of Beames who removed it from the site and now an ugly ditch marks the spot where it stood in front of the shrine. Both Mr. Banerji and Mr. Temple stopped here and could not carry their explorations further owing to the denseness of the jungle.

Going a little higher up the hill we meet with a standing Bodhisattva image on the back of which is incised a fairly large inscription of twenty-five lines containing the usual *ye dharma* formula and stating with many invocations on Tara, Padma-sambhava and other gods of the Mahayana pantheon that a *Tathagata dhishthita dhatugarbha stupa*, that is a stupa with a relic inside and dwelt in by the Tathagata or Buddha was set up on the spot. The ruins of a stupa are visible not far from the shrine of the colossal Buddha.

The ruins of one other stupa also are seen not far from this one; at one of its corners a Bodhisattva statue lies prostrate on the earth and to his left is observed an early form of the well-known Orissan

decorative figure of what is called the Gajasimha—a man on a full-size lion standing on an elephant. At another corner of the same stupa there is an image of a Dhyani-Buddha in *Bhumisparsa-mudra*. Evidently there was an image at each of the other two corners of the stupa also. Perhaps they lie buried in the earth or have been removed.

The site of a third stupa in another part of the hill is marked by two Bodhisattva images on two sides, one of them sunk up to almost the neck in the earth and the other yet standing above it, but both of them covered by thick brambles. There was visible the site of yet a fourth stupa round which we found a trench, dug as we learnt, by the former Zeminder who removed several statues from there and other parts of the hill to his house at Kendrapada.

We also laid bare the pedestal of a Buddha statue in what is known as the *Ardhaparyanka-asana* by removing the earth in which it was sunk. On the pedestal are carved various figures and symbols. There must be many other images lying hidden in the dense jungle which must be removed in order that the whole hill might be explored. The jungle is not quite safe, as we found in one part of it the skeleton of a recently-killed cow which the local people told us, a tiger had made a feast of only two weeks before our visit to the hill.

Ascending the hill still higher we found on the other side of the hill facing the west, on a ledge near the top overlooking the river Virupa and the plains above it, a group of five figures sculptured in relief on the living rock by the side of a cave and with a votive stupa standing in front. On the extreme left a large Bodhisattva image is cut in relief with the *ye dharma* formula inscribed on its immediate left and on its right the statement that it was a gift of one Simpaka or Simyaka (*Deyadharmoyan Simpakasya* or *Simyakasya*). To its right is a Dhyani-Buddha figure and next is cut in very low relief a representation of a stupa that is dimly perceptible. Beside it is a goddess and next comes again a Bodhisattva image followed by a god surrounded by fourteen figures. All these images have been painted with vermillion and in some cases a ridge has been formed on the forehead with, it seemed, a mixture of lime and vermillion so that it looks like the prominent superciliary ridge of the Neanderthal man of the palae-

ontologists. I was removing some of these excrescences when the Oriya cooly who accompanied us protested against the sacrilege, so that I had to desist. The face of the highly interesting image surrounded by a group of gods that we have referred to above is entirely hidden from view. The images however, are not at present worshipped by the Hindus of the locality who are apathetic towards them, but by the aboriginal Savaras who have given fanciful names to almost all the images on the hill and connected them with their own legends. This would be an interesting study by itself, but it would be out of place here.

Seven miles from Udayagiri is Lalitagiri, in local parlance called Nalitigiri which name it bears on the survey maps. Here is a large number of finely executed Bodhisattva images and other gods and goddesses, but the most commanding figure is the magnificent colossal statue of seated Buddha we have already referred to. It measures 6 feet 3 inches from the waist to the top of the *urna* on the top of the head, the breadth across the shoulders being 3 feet 3 inches and the breadth across the knees 5 feet 5½ inches. The height of the head from the shoulder to the top of the *urna* is 2 feet 2 inches. Notwithstanding this great size, the limbs show beautiful proportions and the face as we have already said, is shining with divine splendour and beauty. Like the Udayagiri Buddha, this one also shows the *Bhumisparsa-mudra*. On this hill also the monks of the Mahima-Niranjani sect have established their monastery and they have done some good work by building a shade over the Buddha statue and protecting many other images of Bodhisattvas and other deities by placing them in niches in the walls of a temple that they have recently constructed out of the old materials that lie scattered on the hill. The door with its beautifully carved jambs have five panels at the base and the whole has been bodily transferred from the ruins of an old shrine. It will be observed in the photographs of some of the images that they stand under Saracenic arches; these are quite modern and have nothing to do with the old temples beyond the fact that the stones are taken from them. The Bodhisattva figures on this hill have a soft beauty which distinguishes them from those on Udayagiri where all the images including the colossal Buddha are characterised by an austere

grandeur and sublimity as compared with the former. We find here an image of Kuvera the god of wealth, sitting with his foot on jars of gold. Of another Buddha statue only the feet remain with the pedestal which is decorated with a very beautifully carved lotus scroll. A little below the terrace where stands the colossal Buddha statue, there is a temple which also is built on the ruins of an older shrine and is reported to contain the goddess Basuli. Several large Bodhisattva images lie scattered about this temple. We observed some smaller



Colossal Buddha on Lalitagiri

images in the village lower down the hill, near a temple of Siva. Votive stupas, we found, are being used everywhere in the village as *Tulasi-manchas*. Some of the images have the formula *Ye Dharma* etc, engraved on them in the same character as in the inscriptions on the Udayagiri hill.

One noticeable feature about Lalitagiri is that the images appear to have been mostly carved out of the local stone--the Atgarh sandstone as it is called by the Indian geologists, and there are quarries on the hills worked even at the present day. Moreover, there are about fifty families of,

stone masons still living in the village, on the southern slope of the hill and we learnt that some of them in recent times were looked upon as of the first rank among the temple-builders of Orissa, and they have among them many works on the *Silpasāstra* relating to the building of temples. But many of these stone masons do not find sufficient work at present to earn a living wage as respectable artisans and are fast degenerating into mere drudges whose services are utilised in metalling roads.

Before leaving this hill I should mention that we found on it a railing pillar-piece

to the top of the *urna* and 29 inches from the chin to the base of the hair-knots. The circumference round the forehead from ear to ear measured about 70 inches, leaving the back of the head which is not carved. There is a slightly larger head executed in a better style used in making up a step on the side of the hill. It should be rescued from this position and properly protected. Heads, a little smaller than these two, were also seen lying near an old temple which here still stands erect and contains an image that is even now worshipped as Mahakala. A Brahmin family that claim to



A Pillar on Lalitagiri



Tara on Ratnagiri

with one full central socket and two half-sockets, one at each end and besides, we discovered a headless image possessing characteristic Jaina features.

Coming to Ratnagiri, the most prominent objects here are the exquisitely charming images of the goddess Tara and the huge heads that must have belonged to colossal statues of Buddha that had no rivals on the other two hills. One of these heads measured above 46 inches from the shoulder

have come from Bengal and settled here are entrusted with the worship of the deity.

A remarkable figure on this hill is an image of the goddess Tara round which on three sides are represented in separate panels various perils under which a worshipper would seek the protection of the goddess. There is another image of the goddess in the same style though a little inferior to it in the perfection of its tech-



Bhairava on Ratnagiri

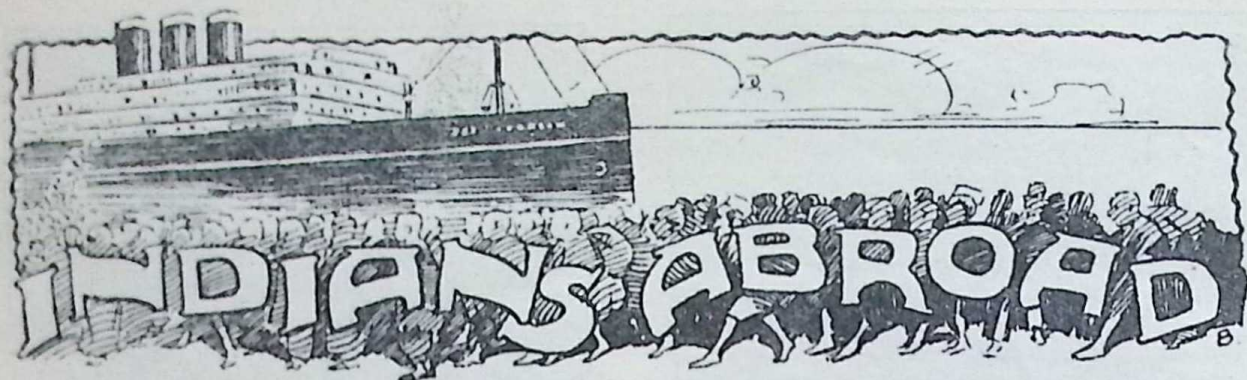


Goddess on Lalitagiri

nique. But the former image is a perfect work of art. Here also there are some Bodhisattva images executed in a good style; some of them are lying in ditches and unless recovered soon are in danger of being destroyed. An excellent statue of Tara has only recently lost its head as the freshness of the scar on the neck, showed, and the finely modelled torso that now remains speaks of its great artistic value. There is a dancing Bhairava that seems to be the prototype of the Nataraja and a very beautiful Buddha with a crown on the head. Innumerable votive stupas lie scattered about on the top of the ridge and many have been utilised for planting the sacred *Tulasi* in the village now standing on the slope of the hill. There are many other statues of gods and goddesses, some of them still standing whole, but many in various stages of destruction. Besides, valu-

able images have, we were told, been recently sold away by the local Zemindar.

On all these hills or round about them, there must be now many ancient works of art, buried in the earth, or hidden in the jungle, and they may rival, or even surpass those that have been described above. They loudly call upon us of the present generation to bring them out of their obscurity and give them the place which they so rightly deserve. Those that are above the earth at present, are in danger of being lost, of being transferred to foreign countries or private residences. The Archaeological department must therefore, without the loss of time, take up the work of thoroughly exploring these hills that form one of the major sites of Buddhist art in India and of protecting these great monuments which not only Orissa, but the whole of India will take pride in when it knows them.

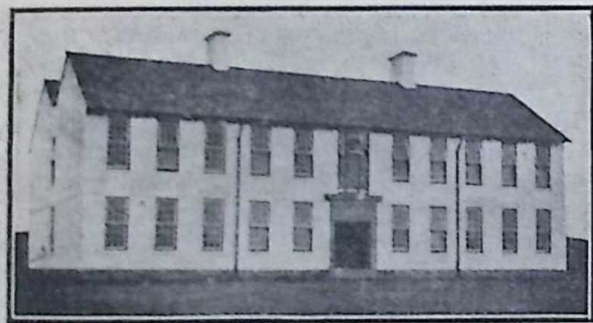


BANARSIDAS CHATURVEDI

South African Native College At Fort Hare

Mr. V. S. C. Pather—Vice President, Natal
Indian Congress, Writes:—

One of the advantages of the Capetown Agreement is that the Union Government has agreed to consider the question of improving facilities for higher Education for Indian students at Fort Hare. This has brought a storm of protest from the die-hards of the Indian Community in South Africa. But curiously enough such protests have created a mixed feeling in India as to the feasibility or



Stewart Hall for Hare College

otherwise of this scheme. The institution is about 80 miles from Port Elizabeth and the nearest Railway Station, Alice, is about two miles from Fort Hare. As one who recently visited the College and made a careful study of the proposition, I can say that the situation of the institution cannot be surpassed. The main Hall, hostels and other buildings which have been recently erected are well planned and scrupulously clean. As the College is established primarily for the benefit of the Native Races of South Africa the food and other arrangements are made to suit their requirements, and in view of the narrow circumstances of the Africans, just the bare necessities of life are provided. The following is a week's dieting

for the students and it will give the reader an idea of the food provided by the institution:—

Breakfast:

All days.

Mealie meal porridge with sugar.

Brown Bread (8 oz.)

Tea.

Midday Meal: Monday, Wednesday, Friday:

Beans, samp or maize or rice (White).

Gravy with vegetables when possible.

Amasi (sour milk) $\frac{3}{4}$ pint per head.

Tuesday and Thursday:

Mutton ($\frac{1}{2}$ lb. per head), samp, rice, potatoes, gravy.

Saturday and Sunday:

Beef, samp, rice, beans.

Supper:

Bread (8 oz.) with fat instead of butter.

Jam, twice monthly.

When possible, fruit occasionally in season.

Both the Principal and the Warden are prepared to meet the wishes of the Indian Students as regards their food provided a sufficient number of them join the institution. In fact they have asked us to send them a bag of rice and some Indian recipes so that they may give it a trial. The main objection of our friends is not directed against the Institution or its food and dormitory arrangements, but against co-education with the Native. They further maintain that because the Native is not treated by the authorities as he ought to be, co-education with him means simply subjecting the Indian to all the indignities to which the Native is put to.

In the matter of Education, the Native of South Africa is placed far above the level of the Indian and Fort Hare which is subject to the provisions of the Higher Education Act of 1923 could be compared favourably with any other European institution of the kind in South Africa.

Indians of respectable parentage in the Union have already made use of it and many of them have done well. Some of them have taken their degrees there and others, having taken their part courses there, have proceeded to England to complete their studies. None of these students have suffered any loss of dignity but on the contrary those, who have gone through a course of training at Fort Hare, speak in the highest terms of the facilities and tuition given there. They have a very great

regard for the institution and would resent anything being said against this educational centre."

Indian Education and Arya Samaj in Fiji

Shriyut Amichand Vidyalkar, teacher Gurukula Nasova, Fiji Islands writes in one of his articles:—

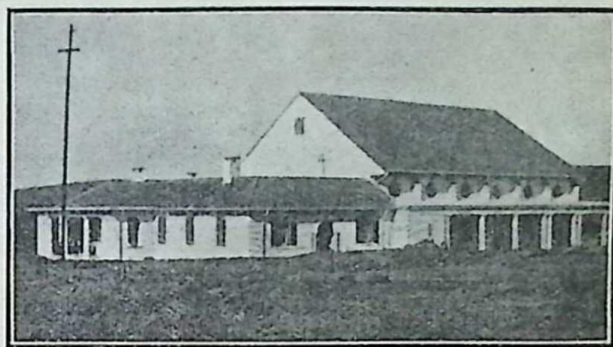
"There is a general want of education among our people here in Fiji Islands. The Fijians are much better placed in this respect. They have their schools in almost every village and more than 75 per cent of them are literate. The reasons of illiteracy in the Indian population are not difficult to find. It was only eight years ago that the Indians were freed from indenture slavery, which had a considerable demoralising effect upon their life and character. Fortunately things are changing now and it is a change for the better. It is remarkable that the Indian population of Fiji possesses general knowledge of Hindi. Madrasis and Punjabis, Hindus and Muslims, love Hindi and it has become their common language in Fiji. In the Indian schools it is a compulsory subject. There is only one Government school for Indians in Fiji, the rest are aided or private institutions. The Government school contains 70 students and it is doing its work satisfactorily. Andrews' school at Nadi is making rapid progress under the able guidance of Dr. Devsagayam and Mr. Dukh Haran. Good educational work is being done by the Mahasangam of Mr. Naidu. The schools conducted by this Sangam have an arrangement for teaching Hindi also.

I must mention here with gratitude the educational work done by the Christian Missionaries. It was they who opened schools for Indian boys when there was no arrangement for it. Most of our educated people of the present day were educated in these mission schools. These schools are still continuing their useful work and it is to be hoped that they will play an important part in the great educational work lying before us.

It is a happy sign of the times that the problem of education is receiving considerable attention in Fiji. Indians in Fiji are now determined to educate their children and they are prepared to spend money for it. Bashishtha Muni—a Sadhu—started several schools here. They are being conducted satisfactorily and new schools are being opened.

The work done by the Arya Samaj for

the education of Indian children in Fiji deserves every praise at the hands of those who are sincerely desirous to see our people in these islands educated. The Arya Samaj is conducting many schools, the Gurukula at Nasova being important among them. Mr. Gopendra Narayan, who has now returned to India, worked for this institution for nearly three years and under his able guidance the Gurukula made considerable progress. He was also able to persuade some Fiji people to send their children to India for education. About fifty boys and girls have already gone from these islands to India for this purpose. A Gurukula for the girls is also to be opened at Suva and Shrimati



Fort Hare College The Dining Ha

Dayavati, wife of Thakur Sardar Singh, has agreed to conduct it.

"The Gurukula at Nasova has 127 boys on its roll and there are twenty-one Fijian boys also receiving education along with the Indians. In fact, one of the Fijian boys was anxious to proceed to India for education but the Fiji Government did not give him the required permission. Physical culture is not neglected and there are two foot-ball teams one consisting of the Indian boys and the other of the Fijians. Every effort is being made to teach the boys self-reliance and self-control. There are only two servants for kitchen work etc, while most of the other work is being done by the boys themselves."

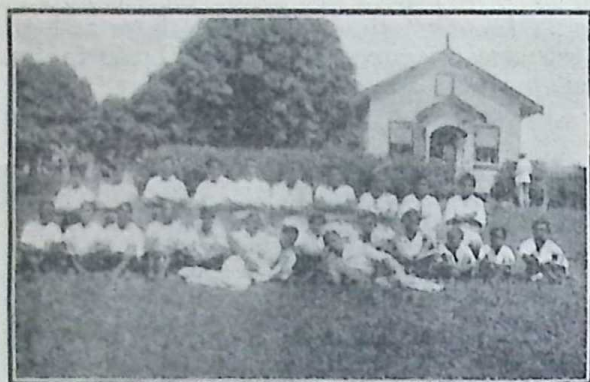
We must congratulate the Aryasamajists of Fiji for the useful work that they have been doing for the education of Indian children in Fiji and we hope there will be perfect co-operation and a healthy spirit of comradeship between different societies working for this cause in those Islands.

At a time when some of our countrymen in South Africa consider it below their

dignity to get their children educated at Fort Hare College—an institution for the Africans—it is really inspiring to learn that as many as twenty one Fijian boys are being educated at the Aryasamaj Gurukula in Fiji. We must stand for international fellowship and they are really the greatest enemies of Indians abroad who advocate any colour prejudice against the native races of the colonies.

Racial Segregation in Mombasa

The abandonement of racial segregation was perhaps the only redeeming feature of the White Paper of 1923, which betrayed Indian interests in Kenya in many ways. Now the decision of the Kenya Government to sell by auction certain plots of land in Mombasa town and to restrict the right of purchase and occupation to Europeans only



Foot-ball teams of Indian and Fijian boys



Farewell to the girls going to India for education



Gurukula boys doing agricultural Work



Boys and teachers of Gurukula at Nasova (Fiji)

means that the Kenya Government is following a policy of racial segregation in complete disregard of even the White Paper of 1923. It is to be noted that the ex-enemy aliens of European descent are entitled to purchase and occupy these plots while we Indian subjects of His Majesty cannot do so! This is how we are treated in the British Empire.

Communalism in Colonies

We have been delighted to read the following views of our contemporary, the Indian of Singapore, on the question of communal representation in the councils:—

We deplore very much the attempt on the part of the High Commissioner in importing religious issues into a purely political question. The canker of religious communalism has played its havoc across the Bay and though there are to-day welcome signs of a *rapprochement* between the two biggest communities in India, the ravages, the ghastly legacy of an incidious policy, wrought by the demon of religious communalism cannot be easily forgotten. On the other hand, they should afford a lesson to Indian overseas. In our attempts to build a community we should place the ideal, the grand ideal of a united Indian nationality before us. We are glad to observe that as far as possible, this ideal

has always been kept up by our countrymen in these parts. The community, therefore, ought to resist, with all the power at their command, any attempt from outside to break that ideal. To those Hindus, who might have viewed His Excellency's pronouncement with feelings of joy, and we do not deny the existence of such narrow and, in some cases, fanatically-minded Hindus, we say: Do not take advantage of the fact that your co-religionists form the majority of the Indian community. You are Indians *first* and Hindus *afterwards*."

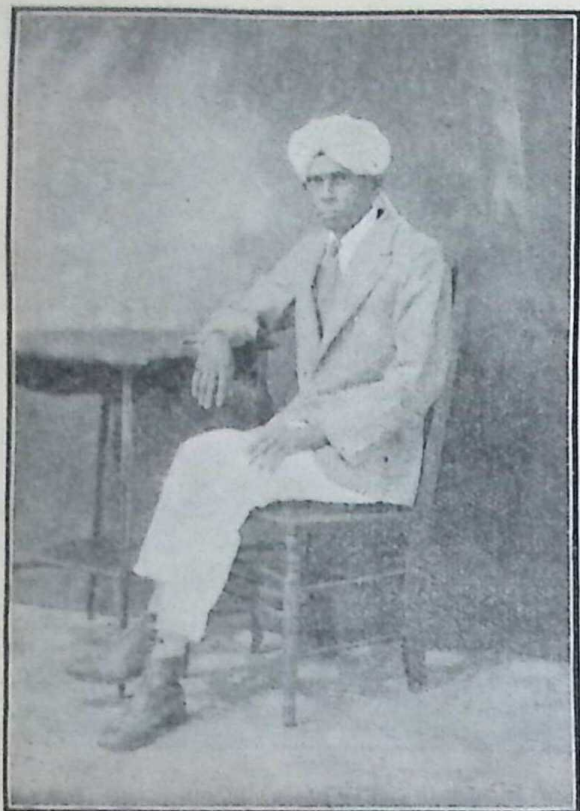
The wholesome advice given to the Hindus of the F. M. S. may well be followed by our countrymen in other colonies also.

Mehta Jaimini in Fiji

The Fiji Times and Herald makes the following comment on one of the lectures of Mehta Jaimini, Vedic missionary, who has gone to Fiji Islands on a lecture tour:—

The lecturer appears to be well-informed, having up-to-date knowledge of modern discoveries and has a wonderful memory. The method of delivering and handling the subject was interesting and attractive. Fiji no doubt longed to hear such learned lectures full of solid material free from sectarianism and communal feelings.

"The lecturer in comparing the Philosophy of three important religions did not attack any religion or hurt the feelings of any community. He explained the dogmas of other religions, comparing them with Vedic creed and dogmas, in a



Syt. Ram Narayan, Secretary, Arya Pratinidhi
Sabha, Fiji

philosophical manner. On the whole, the lecture was very interesting successful and to the point."

We congratulate Mehata Jaimini for adopting the right way of religious preaching and hope that his example will be followed by his co-religionists in the colonies.

Need of an Overseas Information Bureau in India

The number of educated Indians anxious to emigrate to colonies in search of employment in educational and social fields is increasing rapidly and we receive a number of letters from them every week. They want all sorts of information about the colonies and it is very difficult to give them expert guidance in these matters. It is a work which requires organisation and must not be done individually in a haphazard way. Educated Indians who go to the colonies will some day become the leaders of our compatriots abroad and it is necessary to be careful in their selection. An undesirable man of no principles may do a lot of mischief there and may ruin the work of many years in a few months only. Will our national organisations give some time to this important problem? The work of creation of Greater India can and should continue simultaneously with our work for the liberation of India.

TWO QUEENS

(Translated from the Bengali of Rabindranath Tagore)

BY NAGENDRANATH GUPTA

Out of creation's churned cosmic sea
Rose two queenly forms from the couch of
the deep :

Oae, Urvasi the fair, the queen
Of the world's kingdom of desire,
The dancer in heaven ;
The other, Lakshmi, the giver of good,
The mother of the universe,
The queen of heaven.

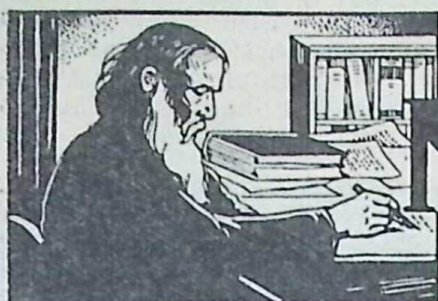
One breaks the saint's meditation
And, filling with wild laughter's fiery wine
The cup of March, steals
The heart and soul
And scatters them with both hands
In the flowered delirium of the spring,

In the red passion of the poppy and the rose,
In the song of sleepless youth.

The other brings them back in the dewy bath
of tears,

In gentle thoughts ;
In the fullness of autumn's golden fruitful
peace ;
In the cool draught of the blessings of the
world.

Brings them back in the calm, nectar-sweet
Smile of beauty ;
Gently she brings them back to the temple
of the Infinite,
At the holy confluence of the streams
Of Life and Death.



NOTES

Is India Growing Richer or Poorer?

Mr. C. N. Vakil writes in *Young India* that "the answer to the question whether India is richer or poorer to-day than she was, say 25 years or a longer period ago, involves statistical investigations of an extremely complicated nature. The Indian Economic Enquiry Committee, presided over by Sir M. Visveswaraya, recently reported about the inadequacy of the material for an accurate conclusion on the subject even for recent years. They have suggested elaborate changes for overhauling the machinery of collecting statistical data which would be useful for such and allied purposes. But these recommendations have been shelved".

In spite of the inadequacy of requisite materials, estimates have been made from time to time of the average annual income of Indians per head. These estimates must be taken with great caution, because, says Mr. Vakil, in addition to the inadequacy of the statistical data on which they are based, the method employed in each case is different. These estimates are given below.

Year	Average income per head in British India	Author
1871	Rs. 20	Dadabhai Naoroji
1881	27	Sir David Barbour
1901	30	Lord Curzon
1911	50	Mr. Findlay Shirras
1921	74	Mr. K. J. Khambatta

Mr. Vakil's comments on this table are as follows:—

The increase in the per head income as seen in this table is, however, not real. What we want is to ascertain the growth, if any, in the real wealth of the people, as measured in consumable commodities. In order to convert the nominal money income into real income, we must have resort to the index numbers of the general price level in the country during these years, which will tell us the purchasing power of the rupee at each of these different dates and thus enable us to make a proper comparison of these figures.

The index numbers of prices in India are given

in the following table along with the average income:

Year	Per head income Rs.	Index Nos. of prices
1871	20	93
1881	27	100
1891	not known	110
1901	30	120
1911	50	140
1921	74	378 (1920)

We know that prices have fallen in India since 1921 and the index number for a recent year, say 1927, would therefore be smaller. But the per head income would also be smaller in almost the same proportion, because it measures the production of all goods in the country in terms of money by means of current prices. The only difference will be that due to a material increase or decrease in the volume of production in recent years as against that in 1921. But we can safely ignore the difference and say that the tendency shown in the above figures is generally true to-day.

The estimate for 1881 was the first made officially and if we therefore take it as the basis of comparison, we shall be erring on the safe side. On the basis we find that the money income increases from Rs. 27 in 1881 to Rs. 74 in 1921 or in the proportion of 100 to 274. During the same period rupee prices have increased from 100 to 378. This means that in order to have the same real income in 1921 as in 1881 we must have Rs. 378 in 1921 as against Rs. 100 in 1881. We find, however, that we have only Rs. 274 in 1921 as against the required sum of Rs. 378, which shows that the average Indian is poorer to-day to the extent of $1 - \frac{274}{378}$ or nearly $\frac{2}{7}$, or we are poorer to-day than 40 or 50 years ago.

"The Alleged Land-grabbing Propensities of the European Powers"

The Bengal Administration Report for 1926-1927 has the following on Babu Sarat Chandra Chatterjee:

The most popular novelist, Babu Sarat Chandra Chatterjee, found a new vent for his morbid sentimentalism in a bitterly virulent attack on the alleged land-grabbing propensities of the European powers and the suspected political aims of the various Christian Missions in Asia.

That "alleged" is exquisite!

Perhaps the writer of the Report suspected that Great Britain might be included among the European powers. But who does not know that the inhabitants of that island have never been guilty in their history of land-grabbing?

In the year 1866 Messrs. William Blackwood and Sons of Edinburgh and London published a book entitled "The Company and the Crown" by the Hon'ble T. J. Hovell-Thurlow. This author was not a Little Englander. For he wrote in his book with reference to the Punjab :

Such a country, so inhabited, surely was a worthy object of ambition for a man who seemed to have adopted as a rule of guidance the elementary doctrine of the fifteenth century, "that the heathen nations of the world were lawful spoil and prey," and that the right of native Indians was subordinate to that of the first Christian conqueror, whose paramount claim excluded that of every other civilised nation, and gradually extinguished that of the natives.

This proves that the Hon'ble T. J. Hovell-Thurlow was an imperialist. Nevertheless the following paragraph relating to *earth-hunger* is to be found in his book :

A recent writer has informed us that "there is a malady common to savages in certain parts of the world termed 'earth-hunger.' It provokes an incessant craving for clay, a species of food that fails to satisfy the appetite and impairs the power of digestion." The East India Company suffered from this dire disorder for upwards of a century : and since it has been deemed that the excesses recorded in this chapter were those which ultimately proved fatal to its life, it is to be sincerely prayed for that the Crown, wiser than its predecessor, may, in the words of the writer above quoted, "now cease to make nobles landless" and to increase the sum of Asiatic misery.

Subsequent history shows that the British Crown has not been less earth-hungry than the East India Company.

Dr. Sudhindra Bose

Dr. Sudhindra Bose paid a compulsorily brief visit to his native land after an absence of about a quarter of a century. He did no harm to anybody here. From the biggest to the smallest bureaucrat, nobody felt that his life or limb was in jeopardy so long as this visitor from America was in India. Still he could not obtain any assurance from the tin-gods of Simla that he would be allowed to come to this country again, either as a traveller or as a permanent inhabitant.

It is not known for what high crimes and

misdeemeanours he is being persecuted by the British and Indo-British bureaucracy. It was once rumoured that his great offence was that he got naturalized in America during the war. But so were numerous other persons, who were Europeans, many



Dr. and Mrs. Sudhindra Bose

Britons being among them. It is not known that they have been prevented from visiting the lands of their birth or settling there for good, whenever they liked. So Dr. Bose is evidently being punished for being a brown man, not a pale pink one, and because he had the misfortune to be born a British *subject* and probably thought he could be free by becoming an American citizen. But the British people and government believe in Caste—once a (British) subject, always a (British) subject. As the holy Brahmins of India believe that a born Sudra cannot become a Brahmin, so the white Brahmins of Britain believe that a political Sudra of

India must not belong to the class of political Brahmins of Europe and America.

Deshbandhu Memorial

Mr. Sris Chandra Chatterjee's design of the marble memorial of Deshbandhu C. R. Das, to be erected at the Hindu cremation ground at Kalighat, has met with general appreciation. Prof. Amulya Charan Vidya-bhushan thus concludes his article on it in the *Calcutta Municipal Gazette* :—

The new and admirable type of architecture introduced by the architect-artist Sris Chandra depends for the element of stability largely on the co-operation of the public in imparting to it a basis that it demands. We are grateful to him for this brilliant production, which is an important contribution to modern Indian Architecture. The architect has practically proved by his inspiration and actual demonstration that mere theorizing will not improve the art of the country. Demonstration is absolutely imperative. The Baroda and Rajputana Schools of Arts have become successful in their attempts after strenuous efforts. According as they thrive, the other arts and crafts revive, live and develop to the needs of the nation and the country. Such has been and is in practice in those countries. But poor Bengal lags behind. Unless and until our people will aspire and endeavour for the development of indigenous architecture, the revival of other allied arts like sculpture and painting cannot be expected.

Indian Influences in Asiatic Art

The *London Times* wrote some time ago :—

Lieutenant-Colonel Sir Francis Younghusband presided at the annual meeting of the India Society, at 21, Cromwell-road and announced plans for the coming year for a considerable extension of scope, without, however, the society losing its original character. He pointed out that, as a natural result of their researches into the connexions between the art of India and the surrounding countries, as exemplified by the survey entitled "Influences of India Art" the society would now include in its curriculum of lectures and publications studies of the art and literature of Java, Siam, Indo-China, Afghanistan, Persia, and the Middle East. Arrangements were now being completed to supply through the society's journal, *Indian Art and Letters*, information on art and on archaeological research in those countries as well as in India. It had been decided not to change the name of the society, specially as Indian culture was in fact the centre from which there radiated the influence which affected profoundly the surrounding countries, which in turn exercised no small influence on India.

The High Commissioner for India, the Persian Minister, Professor Paul Pelliot, Dr. Ananda Coomaraswamy, and Dr. Denman W. Rose were

elected vice-presidents. After the annual meeting Mrs. Francis Ayscough gave an illustrated lecture on "Indian Links with Chinese Painting."

Noguchi's Discovery of Germ of Trachoma

Dr. Hideyo Noguchi, the distinguished Japanese investigator of the Rockefeller Institute for Medical Research, recently dead, discovered the germ which causes trachoma, an infectious disease of the eyelids in American Indians.

"Whether or not the parasite is related to forms of trachoma other than that occurring in American Indians remains, of course, to be determined by isolation of the microorganism from cases in other localities, and possibly also by serologic examinations," he says.

The discovery of this parasite is considered in medical circles to be one of the outstanding contributions to scientific medicine in 1927, and adds another to the list of Dr. Noguchi's achievements, which include the discovery of the cause of general paralysis, or softening of the brain. He is famed also for his yellow fever researches and research work on other subjects.

The investigator checked up on his trachoma work by the experimental production of a trachoma like condition in monkeys by means of a microorganism which he had isolated from American Indian trachoma.

Why Ibn Saud Must Not Have Mesopotamia

An American paper writes :—

For at least 6,000 years the tribesmen of Arabia's arid center have looked down covetously on the green fields of Mesopotamia.

That fertile land of the two rivers is safest when she is most desolate. For seven centuries before the present one she had little worth stealing. Now the Irak government of King Feisal and his British adviser has brought back a measure of prosperity as was already ancient history when Abraham lived at Ur, this prosperity has not passed unnoticed in the tents of the Arabs. It is doubtful if any potentate of Arabia, even one far stronger than Ibn Saud, could have held back his hungry tribesmen from visible loot. Among desert peoples green is all too surely the color of jealousy, for it is that of the coveted fields.

If Irak stood alone she might be grievously in danger. Cities train few warriors like the graduates of desert schools and the rich merchants of Babylonia have lost everything many times before. But Irak is no longer alone and what saves her is her air. Whatever Great Britain might be inclined to do for other reasons, there is one novelty of the modern world which affects profoundly the position of Mesopotamia. A glance at a map makes it clear. The broad plains of Irak are an essential way station on the air route from Europe to the East. The defeat of the tribesmen of Ibn Saud is to be managed, it appears, by aircraft. It is also aircraft that make it necessary. Perhaps Western civilization might let Ibn Saud and his desert

riders have the green fields that they covet; it does not dare to give them the landing fields to which, it may be, they give no thought at all.

So, the reason why Mesopotamia must not be either absolutely independent or under non-British control is that she lies along Britain's air route to India. The subjection of certain other Asiatic peoples is necessary for keeping India in bondage. If India became free, that would mean freedom for other Asiatic peoples also.

Hidden Citadel of Lost Hindu Tribe Found in Siam

A citadel which once was the home of possibly 1,000,000 persons, lies unexplored in the heart of a tiger-infested jungle in Siam, according to Robert J Casey, author and traveller. Casey believes he is the only white man to have seen this place and he feels that within its lofty halls there may lie an answer to the mystery of the Khmers, a Hindu tribe that flourished in Indo-China between the fifth and eleventh centuries and then disappeared.

He takes no credit for finding it, saying that had not the French archaeologists working in that section discovered more than sixty deserted temples buried under luxuriant jungle growths, he would never have located the citadel.

Bamboo trees have almost entirely hidden the place, while the moat has become alive with huge crocodiles. It was the presence of these animals that kept him from attempting to get into the citadel itself.

"I am certain it must have housed 1,000,000 persons," he said. "In the temples that must be inside the walls there may still be the treasures of ancient centuries, and possibly there are more complete records of the civilization these people developed. Even the mystery of their disappearance may be found."

Casey said the Khmers had been attacked and driven out of Indo-China by the Chams, a Siamese tribe that later suffered the same fate from other enemies. The Khmers, however, when they left that part of the world, disappeared.

The Khmers, he said, were originally a Hindu people, but when they settled in Siam they developed an indigenous civilization. Records of this have been found in the temples, Casey said, but the story of the people is still far from complete.

Kenya Indians' Stand—An Object Lesson For Indian Nationalists

A Nairobi despatch to the *London Times* gave some time ago the following most interesting news item:—

"A Conference, representing the whole of the Indian Community in Kenya, has unanimously rejected the Governor's invitation to renewed representation in the Legislature on a nomination basis.

"The Indians refused to put forward candidates at the recent General Election because the registers are communal and they demand common franchise with Europeans."

Indian political leaders with communal bias should carefully note the above despatch. The Indians in Kenya want a common franchise with Europeans and do not want to have communalism foisted on them. They want to exercise their rights as human beings. Indian Nationalists should try to follow the examples of the Indians in Kenya and adopt the attitude of no-communalism in Indian political life. Communal representation in Indian provincial and central legislatures is a curse; and all sincere Indian nationalists should exercise their best efforts to abolish it. In this connection it may be said that those Indians who want to have some form of indirect communalism and preference for Indian Moslems, under the pretext of Hindu-Moslem unity, are doing a distinct dis-service to the cause of Indian nationalism.

T. D.

Indian Universities and the Need of Study of Foreign Languages

Under the heading of "An Institute of Linguists," the *Daily Telegraph* (London) publishes the following interesting letter:—

Sir—The welcome revival in trade emphasises the necessity of increasing the number of competent linguists. Englishmen rarely speak an additional language really fluently. Catalogues destined for foreign countries continue to be printed in uni-lingual form, and enterprising competitors secure our business. Educational and other establishments hold examinations. What is wanted in London is an Institute of Linguists, ultimately to become the Imperial headquarters of the language world, where linguistic candidates would be examined by experts and receive the institute's diplomas. It is true, there is something of this kind in the Midlands, but on the executive of the institute I suggest there would be those whose names are world-famous as linguists. Doctors and other professional men have their own diplomas; why not foreign correspondents, interpreters, and etc.? Employers would then be protected by employing only those whose proficiency is evidenced by the diploma of the Institute of Linguists—
Yours, &c..

N. ST. BARBE SLADEN.

It is certain that British University students and businessmen are more familiar with foreign languages, such as German, French, Spanish, Russian, Italian, Japanese and Chinese, than the students of Indian Universities and Indian businessmen. Indian

Universities should encourage study of foreign languages in addition to English.

T. D.

An American View of British Protectorate on Egypt

At times American papers, through inspired articles and editorials, present excellent and authentic views on British world policies. The following editorial, from one of the foremost American dailies of New York, throws an interesting light on the Egyptian situation :—

A deadlock is on again in Egypt between native and British interests. These are extremely hard to reconcile, because both the Egyptians and the British authorities are contending for things on which there is little possibility of immediate compromise. Great Britain will continue to guard her rights in the Suez Canal and her vital communication with India, and the Far East and Australia. The Egyptians are set on obtaining fuller recognition of their nationality and sovereignty. Besides they shrink from surrendering control of the Nile by yielding their claim on the Sudan. The Nile is Egypt. The prosperity of the country depends on continued enjoyment of the Nile's fertilizing floods.

Before the great war Egypt was nominally a Turkish dependency. Great Britain exercised control in Cairo through an adviser to the Khedive. A protectorate was in force during the war. Egypt was released from Turkish suzerainty. After the peace a native Kingdom was proclaimed, with a special relationship to Great Britain under a scheme of alliance. The governmental settings have altered, but actual control remains about the same. Since the rejection of the new draft of a treaty of alliance the British government has gone back to the Declaration of February 28, 1922, as the chart of policy in Egypt—which means, perhaps, that negotiations for permanent terms of alliance will be begun again as present irritations die away.

Britain as a protector or Britain as an ally is in Egypt to stay. The canal and the Sudan problem have to be worked out. Egypt is a sovereign state, and yet not a sovereign state, depending on definitions. But its progress will doubtless continue under any form which political association with Great Britain may assume. The situation is not new. It is one of yesterday and also one of to-morrow. The new deadlock leaves things very little changed.

T. D.

New Aim of the Christian Missionary Work

The International Missionary Council, (in which the Roman Catholics, Greek Orthodox, the Armenian and other Oriental Churches, did not participate) held its

recent sessions at Jerusalem. The Bishop of Manchester presented "the Christian Message Report." This report is considered to be the most important pronouncement of the gathering, "expressing the whole central aim of Christian missionary work at the present time." It says :—

"Our Gospel stands against all exploitation of man by man so that we cannot tolerate any desire, conscious or unconscious, to use this movement for the purpose of fastening bondage, economic, political or social, on any people. We would repudiate any symptoms of religious imperialism that would desire to impose beliefs and practices for the purpose of managing souls in their supposed interests. We have no desire to fix on others the ecclesiastical traditions of the western Church, but wish to place at the disposal of the younger Churches our collective historic experience. We also ardently desire that the younger Churches express the Gospel through their own genius and through forms suitable to their national heritage. We believe in a Christ-like world. We know nothing better and are content with nothing less. We do not go to non-Christian nations because they are the worst or alone in need, but because they are part of the world and share with us in the same human need."

The Conference passed resolutions appealing for the renunciation of war as an instrument of international policy and the avoidance of those attitudes and practices which constitute the roots of war.

But a Jerusalem despatch of recent date states that the Arabs regarded the activities of the International Missionary Council and the Christian missionary movement as anti-Islamic, and adopted the slogan of "Down with the missionaries."

We hope that the Christian missionaries would cease to act as "agents of Imperialists" and give up the practice of religious Imperialism.

T. D.

No Lynching in America

A New York despatch to the *Morning Post* (London) states :—

The first four months of 1928 passed without a single lynching being reported from anywhere in the United States.

This announcement was made to-day by the Secretary of the National Association for the Advancement of Coloured People. He added that it was the first time that this had been the case for the last forty years.—Reuter

The Negroes in the United States to-day number more than ten million people, forming about one-tenth of the population of the country. They are yet regarded as the "untouchables" of the United States.

However, during the last few years, very remarkable progress has been made by the Negroes of the United States. There are thousands of Negro women, not to speak of men, who are now studying in American Universities; and every year scores of Negro scholars are taking higher degrees from the best of American educational institutions.

The National Association for the Advancement of Coloured People is mainly officered by the new Negro; and it receives support primarily from Negroes (although a few Americans show genuine interest in its activities). This organization, among other things, has been advocating that the United States Congress pass an "anti-lynching law." American statesmen, so far, have refused to pass such a measure. The Negroes of the United States, specially their leaders, are to be congratulated on keeping up the agitation against the practice of lynching, which, during the last forty years, has taken a toll of the lives of numerous Negroes.

The lot of the Negroes in the United States is not much better than that of the untouchables of India, although the New Negro is much more alert and active to better the lot of his race, than the average people of India who may belong to the so-called higher castes. More than seventy percent of the Negroes of the United States can read and write to-day. In India more than ninety percent of the inhabitants cannot read and write. A little over sixty years ago, the Negroes of the United States were not only chattel-slaves, but they were not allowed, by law, to be taught to read and write. What a tremendous progress! Furthermore, the Negroes in the United States are thinking internationally, and they not only believe in education for themselves, but they feel that the future of Africa and the Negroes of the world depends upon education, which will change the outlook of life for the oppressed and the downtrodden.

T. D.

Indian Leaders and International Contacts

Some time ago a well-known Indian nationalist wrote to us from Genoa (Italy):—

"I notice that some Bengal leaders are opposed to members of the Indian Legislative Council visit-

ing Canada, during the British Empire Parliamentary Union meeting. It seems so silly and childish. Indian leaders should go abroad to establish international contacts.

"When Ireland was fighting the hardest against the British, the best Irish representatives were carrying on International work. Jaghlul Pasha wanted to be in Paris for the development of international relations of Egypt, while asking his followers to carry on the nationalist work.

"I can give hundreds of instances of the importance of the leaders visiting foreign countries. If India is so poor in leadership that because three leaders are going to be out of India for a few months, the nationalist movement may collapse, then there is something wrong with the programme and method of working of the Indian nationalists."

Our opinion has always been that Indians should not live in mental or geographical isolation. Not only for Indians but for all other peoples of the world as well, intellectual and other kinds of contact and intercourse with the peoples of the earth are necessary.

When Pandit Motilal Nehru and two other nationalists allowed themselves to be elected delegates to Canada, we wrote in favour of their visiting that country—unless, of course, there were work in India for all or any of them which no other Indians could do quite satisfactorily. We do not think there was any such work. We do not know why the Pandit has resigned his office of delegate. Perhaps because he is most likely to be elected to preside over the next session of the Indian National Congress. But while his perfect fitness for that office cannot in the least be questioned, can it either be asserted that there are not other leaders in the country who can worthily fill the presidential chair of the Congress?

If possible the ablest Indians should be sent for representing India abroad.

Pan Indian and Provincial Patriotism

There is no necessary conflict between pan-Indian and provincial patriotism. Rather is it true that the man who cannot deeply and strongly love the region where he was born or where he is settled can scarcely have any profound love for a wider unit. In India if a man fights against the unjust treatment or neglect of his province, he is likely to be looked down upon as parochial and anti-national in views. But in our opinion, so long as a man does not seek to injure any other province and so long as he does not work against Indian unity but rather for

it, he should not be required to agree to provincial 'self-effacement.' He must be allowed and expected to stand up for his province if need be.

Germany is a much smaller country with a much smaller population than India. German is the language of all the German states and the cultural difference between state and state there is not pronounced, which is not the case in India. Yet in Germany protests are heard against centralization and Berlinization. Take, for instance, the following description of a Bavarian manifesto, published in *The New York Times* :—

Munich.—A manifesto protesting against the "Berlinization" of Germany and signed by numerous prominent Bavarians, was issued to-day in the Bavarian capital. Among the signatories best known outside of this country is Siegfried Wagner, son of the world-renowned composer, Richard Wagner. Others include Professor von Muller, director of the Munich University, and Baron von Cramer-Klett, President of the Munich Academy of Music.

Special significance attaches to the manifesto because it appears on the eve of the next week's meeting here of the heads of various local governments to discuss plans for the further centralization of the German administrative machinery.

Bavaria has always been the main stronghold of anti-centralistic feeling in Germany, and the appearance of this protest, signed by many distinguished Bavarians, just before the meeting of local authorities is proof of a widespread fear in Bavaria that a triumph for the centralization champions next week will mean placing more power in the hands of Prussia and its capital, Berlin with a corresponding weakening of the rest of Germany.

The Bavarians only too evidently foresee that such a result will simply mean a continuance of the work of Bismark, who, when he formed the German Empire in 1871, created a uniform Germany by depriving the lesser of the German states of most of their local autonomy, while at the same time enormously increasing the power and importance of Prussia and her capital, Berlin.

Today's manifesto shows Bavarian restiveness at what Bavarians deem to be the undue favour shown to Prussia by the present German Government. The complaint is made, for instance, that Bavaria, which has always been a cultural centre, is handicapped in its cultural development because of funds which should be spent on the furtherance of Bavarian science, music art and business. Berlin University, it is pointed out, is superior to Munich University because the latter is unable to employ a sufficient number of professors and instructors.

Another complaint is that recently the German Government at Berlin issued a guidebook for the purpose of attracting foreign tourists to Germany without even mentioning Bavaria and other South German regions, including Wurttemberg, Bavaria's next-door neighbour.

In business also the manifesto declares, "all sorts of favors are shown to Prussia and Berlin to

the detriment of South Germany and especially Bavaria. Banking and general business is becoming constantly more centralized in Berlin. It is alleged, owing to a growing Prussian bias by the present German Government and the same is declared to be true of all governmental administration. In conclusion, the manifesto says :

We Bavarians wish to be citizens of a state within the German Union and not of a province controlled by the Berlin centralistic government. Only through such a conception of the idea of a German unitary state can there be genuine German solidarity and national unity.

In India there is no risk of "Delhi-ization" of the provinces, nor of the over-development of the culture and business of Delhi at the expense of those of the other provinces. But the total revenues of India are so divided between the Central Government and the different provinces that some provinces receive too little money for their cultural, industrial and agricultural development and for their medical and sanitary requirements. For this and other reasons, it is necessary for the provinces to fight against the greed and extravagance of the Central Government.

Handling of Labour Conflicts in other Countries

India is passing through labour conflicts in many provinces. While labour has undoubtedly many grievances, it would be wrong to assume that in every such dispute labour has been right and capital wrong. Each case should be considered on its merits. Government generally allows things to drift, which is not right. Such a policy not only entails great suffering on the workers and involves the employers in pecuniary loss, but also endangers public safety, as the diabolical acts of sabotage in various places show.

According to an article in the *Sunday Times* of London by Sir John [Foster] Fraser, in Italy neither strikes nor lock-outs are allowed.

The law is that there must be no strikes under any pretext whatever. Trade Unions, disturbing the welfare of the nation to obtain what they want, are prohibited. It is not the demands of the workers that Mussolini is against, but the methods formerly practised.

Nor will he permit lock-outs. He holds that the nation consists of all the people, that for their material and spiritual welfare they must be taught co-operation; that it is madness to have civil war during the industrial crisis of the world. Italy is a crowded country, and if there is to be

economic salvation there must be increased production. Whether we approve his methods or not, Italy has turned its face towards prosperity since Mussolini took charge. In a population of forty millions there are fewer than 100,000 out of work.

How has this been brought about?

Councils have been established of workers and employers and an independent nominee of the Government to consider trade differences. Private enterprise is encouraged as a necessary incentive, but in disputes all cards must be on the table so the men may exactly know the economic situation.

The two sides must meet in conference; there can be no lightning strikes, no downing of tools, no threat that if one side does not have its desire trade will be disorganised and other workers, to give a helping hand in discommoding the public, become idle as a sign of sympathy. When a collective agreement has been made, the law is to descend with a heavy fist on the party which breaks the contract.

According to Sir John Foster Fraser, in Italy syndicalism means something different from what it does elsewhere.

Syndicalism outside Italy has meant the conquering of economic interests by the proletariat. Inside Italy it means that the classes representing capital, intellectual labour and manual labour shall be one indissoluble body, meaning the State. No class must usurp power to dictate. Everybody has to get it not only into the mind, but into the heart, that the moral and material welfare of the country is one and the same thing.

The Syndical Law which was placed on the statute book on March 11, 1926, is in operation. I learn that already nearly four million people—employers and employed, manufacturers and artisans, bankers and clerks, lawyers, peasants, journalists, architects, farmers, teachers, high and low, representing all sections of industry—have formed themselves into syndicates.

All categories of people, whether professional men, municipal employees, post office, telegraph, tramway workers, all grades on the railways, are speedily being organised. Within the next few months it is not likely that any man, professional manufacturer, or simple workman, will be outside the syndicate that deals with his position in life.

But disputes between capital and labour cannot be entirely prevented—they are inevitable.

So special courts are established, called the "Magistracy of Labour," consisting of three Judges of the Court of Appeal with two expert advisers, specialists on the particular or industry matter in dispute. These courts are commanded, when arriving at their decision, not to consider the interests of the syndicate or syndicates first, but to keep in the forefront of their thought the benefit to the nation collectively.

This Magistracy of Labour is the final court of arbitration. There is no appeal from its decision. During a dispute there must be continuity of production. Lock-outs or strikes are crime, and, whilst the penalties are graded, they are especially severe if the strike is in any public service or

services of utility. Further, no employer can give notice of reduction of wages without consent of the employed and approval of the syndicate. Thus the law, the State, is greater than any section of the community, and, through the syndicates, all workers are part of the State. That is the new syndicalism.

In Norway there is compulsory arbitration in labour conflicts. The Norwegian Act concerning compulsory arbitration procedure in labour conflicts has," says *The Guardian*, "given rise to a conflict which is perhaps not very widespread, but has taken on a somewhat singular form." What has happened is thus described in the same paper.

According to the new Act, the authorities may, if they consider that it is necessary in the public interests, submit any and every dispute to arbitration for settlement. The renewal of the collective agreements which expired this spring was referred to an arbitration court, and the award pronounced for a wage reduction of 12 per cent, although the fall in the cost of living figures only warranted a cut of 8 per cent. The award therefore aroused great indignation among the workers, and the building workers of several large towns, numbering about 3,000 in all, decided not to recognise this award, and downed tools at the end of May. Later, about a thousand printing operatives and book-binders joined them.

Under the Act, however, every labour conflict which aims at establishing working conditions other than those fixed in the Award is illegal and an offence against the law. In order that they might not be sentenced to pay damages or to undergo imprisonment both the national centre and the unions in question were compelled to warn their members not to take part in the strike. They themselves were also forced to refrain from participation in it. The conflict was, therefore, managed by a Committee of Action appointed by the strikers. It is also an offence against the law to aid the strikers in any way. This has made it impossible for the trade unions to grant any money for this purpose, so that an attempt was made to collect money for this purpose by voluntary collections from Norwegian workers. But no individual may legally give to such collections. Many of the leading comrades, therefore, have been fined from 50 to 700 Kronen by the magistrates.

The whole of the machinery of Government has thus been mobilised against the workers, so that their struggle is by no means an easy one.

It is not suggested that the methods adopted in any other country to deal with strikes and lock-outs should be bodily transferred to India. What is suggested is that the policy of drift at present in vogue should be given up by the Government and the people.

It will not do to keep in view only increased production and big dividends. Every effort must also be made to provide work, adequate wages and wholesome living

conditions for all skilled and unskilled workers.

Bardoli Satyagraha

Gandhiji has said that, if Government wants to do justice at all, and if a compromise should be arrived at, the following should be its minimum terms :—

(1) All Satyagrahis sent to jail from Bardoli should be immediately released.

(2) All confiscated lands, sold or unsold, should be returned to the original owners.

(3) Buffaloes, utensils, etc., which have been sold for a song should be compensated for in kind at the market value.

(4) All Patels and Talatis who have either resigned or been dismissed should be taken on in service.

(5) All other sentences imposed on account of Satyagraha should be remitted.

These terms are all reasonable. It is also reasonable to ask that the fresh enquiry demanded by the Bardoli cultivators should be a judicial one, not one conducted by revenue officials, because it is against the settlement made by the latter that the Bardoli people are struggling to obtain justice.

The condition laid down by the Bombay Government that, before an enquiry can be started, either the Bardoli men or some one on their behalf must deposit the amount realizable from them according to the revised settlement, does not do credit to either the head or the heart of the persons who constitute that Government. The Bardoli people have been undergoing untold sufferings, privations and insults in their effort to remain true to their plighted word. It is foolish to assume that, should the award of a committee of enquiry, by which such persons had promised to abide, go against them, they would prove false to their promise. But supposing such an unlikely thing happened, a Government which can feel itself strong enough to threaten to crush the Satyagrahis, would surely be strong enough to recoup the loss caused by non-payment of rent.

In the opinion of Sir Leslie Wilson, the Bardoli Satyagraha is a case of civil disobedience and is a lawless movement. In our opinion it is not exactly civil disobedience, as the Bardoli men are perfectly law-abiding except in the single matter of paying the increased assessment. Moreover, they do not say that they would not pay enhanced rent under any circumstance. They would be perfectly willing to pay enhanced rent, should

the decision of the committee of enquiry asked for by them *and to be appointed by the Government itself* result in such increase. This Satyagraha is perfectly constitutional. Civil disobedience is also constitutional.

In the House of Commons, replying to questions, Earl Winterton said, 'If the conditions mentioned by Sir Leslie Wilson in the Bombay Legislative Council to-day as regards Bardoli, are not satisfied, the Bombay Government have the full support of the Government of India and his Majesty's Government in enforcing compliance with the law and crushing the movement, which would clearly then be exposed as one directed to coercing the Government and not representing reasonable grievances.'

Mr. Wellock asked whether, in view of the fact that in this area, as well as in a greater part of India, peasants were going more and more under the control of the money-lenders, the request to pay the old assessment until the Committee of Enquiry had been established was a reasonable one.

Earl Winterton replied that he did not think anything of the sort. He said whenever any resettlement of a District was made, if people were to refuse to pay taxes on the ground that the resettlement was not a proper one, all constitutional Government would end.

It cannot be that Earl Winterton or his chief, Lord Birkenhead, are unaware of the lessons of history. History furnishes numerous instances of popular movements based on right and justice triumphing over the obstinacy of autocracy. But like many other men in power who have gone before them, the British rulers of India think more of their own prestige than of the need for convincing those under their charge that they are being justly dealt with. These men in power also appear to think that the failure of some previous attempts to crush popular movements in foreign countries was due to the comparative strength of the people and the comparative weakness of the rulers concerned, but that the British Government is very much stronger and the Indian people very much weaker than the parties concerned in other similar struggles abroad recorded in history. Such overestimation of one's own strength and underestimation of the opponents' strength, is, however, no new thing in history. Earl Winterton and those who think with him may, therefore, rest assured that even in India no popular movement based on justice can be finally crushed.

People do not refuse to pay taxes lightly, for the fun of the thing. Such refusal always means much misery and may mean ruin. Therefore, the vision, conjured up

by him, of people refusing to pay taxes *when- ever* any resettlement of a district was made, on the ground that the resettlement was not a proper one, was a figment, pure and simple, of Lord Winterton's imagination. But should no-tax campaigns cease to be rare, that would mean that the rulers of the people had become utterly careless or lost to all sense of justice, and in that case what would end would not be "all constitutional government," but *all despotic government*.

Babu Jagat Narain Lal's Conviction

The appeal made by Babu Jagat Narain Lal to the Patna High Court against his conviction by a magistrate under section 124-A of the Indian Penal Code has been rejected and the subordinate court's sentence has been upheld. We have not read the article which has led to his imprisonment and mulcting in the sum of Rs 1000. Lala Lajpat Rai writes in the *People* that he has. The gist of the article, says he, was that the Government's attitude towards Hindus was not one of impartiality and fairness. We have also read somewhere that the article contains statements or suggestions to the effect that the Government follows the policy of "Divide and Rule." Now, allegations like these have become quite hackneyed by repetition in the Indian press, both Hindu and Mussalman. Similar statements have been made by British authors and speakers also. What is the use then of singling out a particular Indian journalist for punishment for such statements?

One object of punishment is to convince the man punished and others of his class that what the accused did was wrong. It would be a hard task to discover the Indian journalist who sincerely thought that Babu Jagat Narain Lal published statements which were false. Perhaps it would be safe to say that the task would be equally difficult if the whole class of educated men and women were to be searched for such a really sincere believer in the impartiality and fairness of the bureaucracy. The ovation which the Bihar publicist received before going to jail shows that thousands upon thousands in Patna think that the statements for which he has been punished are quite true; and there are reasons to think that larger numbers of his countrymen, who are not residents of that

city, think so, too. One object of punishment has, therefore, failed.

Another object is said to be deterrent. We do not think this, either, will be gained, so far as the "prisoner" and large members of his countrymen are concerned.

Punishment is not the way to put a stop to the impugnement of Government's impartiality and fairness. The impugnors are open to conviction. If they be wrong, Government should try to convince them by unmistakeable proofs of its unimpeachability.

Music Within Mosque

A special committee of the University of Stamboul has recommended some radical reforms to the ecclesiastical authorities of Angora. Some of the reforms proposed are:

- Better provision for the upkeep of mosques.
- Installation of seats and cloak-rooms.
- Sermons and prayers to be in Turkish.
- Music to be introduced in mosques.

Many unexpected things have happened in Turkey. So music may be introduced in mosques there. It would be a far harder task, though not an impossible one, to introduce the innovation in India. Some of the greatest musicians in India, living and dead, have been Muslims, and some of them have been famous for their devotional songs. There can be no harm in songs being sung in mosques. But even if we do not have music in Indian mosques, let us hope Turkey's example will soften the Indian Moslem's objection to music outside mosques on public roads and in the private houses of Hindus.

Muslim League Famine Relief Fund

It is a pleasure to find that this fund, raised to relieve distress in the famine-stricken districts of Bengal, now amounts to about Rs. 1,500. Now that the Muhammadans have awakened to the needs of their fellow-believers, it is hoped that in the not distant future their charity will disregard creed. *The Mussalman* writes:

We are glad to say that contributions to the Muslim League Famine Relief Fund are coming every day, though so far the amount contributed and collected is negligible. We hope more will be forthcoming within a short time if the public realise the urgency of relief work. The Delhi

merchants of Colootola (Calcutta) were, as the reader may remember, approached by members of the Famine Relief Committee and they promised help. A few days ago some of these merchants themselves went to Balurghat, visited some of the affected areas and distributed Rs. 3000 (three thousand) among the sufferers.

Pacifism and Justice

We are not lovers of war. We are pacifists by inclination—and some by compulsion, too, we must confess. As lovers of peace we would welcome the Kellogg proposals for the prevention of war.

But while the prevention of war may meet the requirements of independent and free peoples, people who are not independent and free and are politically downtrodden and economically exploited, require something more than pacifism. They want justice, they want freedom. If they cannot have it by peaceful methods, they should have the option to win freedom by fighting, if they like and can. Prevention of war would not be quite a blessing in their case. The United States of America started the present pacifist proposals, and the British "Home" Government, Dominions and Indian Government have shown their readiness to accept the modified form of the multilateral pact for the prevention of war. But the question is, will the U. S. A. government allow the Filipinos to be free without fighting? Will the British Government, the Dominion Governments and the Government of India agree to India becoming free without fighting?

Though a free man himself, Mr. H. N. Brailsford must have felt for the disinherited peoples of the earth when he wrote in the *New Republic* of America:

What is to happen if a power announces that a dispute in which it is concerned is not suitable for settlement by any of the usual means which the other party may propose? If the power in question holds the stake in the controversy, war cannot occur, but will the world see justice? That may not seem a serious objection to citizens of satisfied powers. The world is very well as we find it. Our lot could hardly be better even by a victorious war. No iniquitous frontier galls us; no conqueror is engaged in crushing the national consciousness of our kinsmen; we sigh for no wide changes in the structure of a world which has brought in wealth, power and opportunity. Cradled in good fortune, one may readily suppose that the whole problem is to avoid war.

"But to peoples who lived in the shadow, it may seem that change is the first essential. War is the last resort of an ambitious or downtrodden people which, by long brooding over its unheeded

cry for change, or redress or opportunity, has convinced itself that it will stifle if it does not strike. To the people in that case, Mr. Kellogg's treaty forbids war, but there is no positive promise of redress by peaceful means, nor is any organisation created which can bring about salutary changes in the world when changes are due.

Muslim Nationalism and Pan-Islamism

Sardar Ikbal Ali Shah, "the well-known writer and traveller," author of *Afghanistan and the Afghans*, has given his impressions of the new political outlook of the Islamic world in an article in *Foreign Affairs*, London, reproduced in the *People*. Here are the concluding passages:—

The clergy, even in such important Shiad centres as Ispahan and Qoom, have awakened to the truth that all Moslems are brothers—Shiads, Sunnia, black, brown or white—and that nationalism does not take precedence of Pan-Islamism.

Throughout the entire belt of the Islamic East there is, nevertheless, a distinct feeling of nationalism; but nationalism is defined in a particularly Eastern way. Every man is proud of his nationality but he does not necessarily divorce Islam as the great binding factor between all the Islamic countries. The Revivalists of the present-day Islam are endeavouring to prove that healthy nationalism, in place of being contrary to the teaching of Islam, is the very essence of it. But their attitude towards nationalism as understood in Europe is quite different.

In the East, nationalism is a means to an end, the end being the unity of all Islam. It is argued that this conception is better than the Western conception of nationalism, for the reason that the further the nationalistic impulse develops the greater the fear of war, and the larger the breach in international goodwill. In Aleppo, whilst talking to some friends, I was fascinated by an old son of the Syrian desert. He had never been in a town before, and his first visit to Aleppo failed to thrill him; and yet he knew all about the world politics. His views of the League of Nations will, perhaps, illustrate what I mean more than anything else. "They have a League now," he said, "but we in Islam have had it for 1,300 years, the only difference being that we subordinate our nationalism to one great aim of Islamic unity, while they find it impossible to remain intensely nationalist and yet think internationally." Essentially the solidarity of Islam is not shaken. All that has happened is that the domination of the clergy is receiving a legitimate set-back, and Europeans, having got used to seeing Moslems in the grip of the priests, seem amazed at the turn Moslem Asia has taken; whereas the truth is that the Moslems are now, more than at any time in the past, striving to achieve the real purpose of Islam, which is the union of all Islamic countries into one federation of nations.

New Constitution for Ceylon

At the census of 1921 the population of Ceylon was 4,497,854—less than that of the Bengal district of Mymensingh. According to the new constitution proposed to be given to the island there are to be ten ministers! This appears to be a rather top-heavy arrangement. Is it meant thereby to stop the mouths of aspiring Ceylonese politicians? It is to be a sort of dyarchy, though somewhat better than the Indian variety, because the ministers are to be responsible to the council.

What is most commendable in the report of the special commission on constitution for Ceylon is its finding that communal representation is wholly pernicious in its effect on the social structure of the island. It creates, the report says, an ever-widening gulf between the communities and tends to obscure national interests in the clash of rival races and religions. Accordingly the commission has recommended that the system of communal representation should be abolished.

It should be abolished in India also.

It is satisfactory to find that, in view of the large powers which are now to be transferred to the elected representatives of the people, the commission thinks a substantial extension of the franchise is necessary. The commissioners recommend manhood suffrage and also consider that women's right to vote should be admitted. But in view of the necessity for keeping the number of votes within reasonable limits the extension of the franchise should in their opinion at present be confined to women over 30 years of age. Are men of 21 maturer in their judgment than women of 21 or of 29? Applicants for votes should be required to show that they had resided in the island for 5 years.

We dislike the increasing and strengthening of the reserve powers of the Governor, as indicated in the following paragraph in Reuter's summary of the commission's report:—

The Commission assign supervisory rather than executive role to the Governor, but recommend that as his executive powers have been diminished, his reserve powers should be strengthened. In all executive as in legislative matters, the Governor's formal ratification of the Council's decisions should be required before any action can be taken on them and he should be charged by Royal instructions to refuse or reserve assent to all measures infringing certain clearly defined principles.

"How Ruling India Injures England"

An article recently contributed by Dr. Sunderland to *The Modern Review* shows how ruling India injures England. He quotes many distinguished British writers and authorities to show that England's rule in India has had a disastrous moral effect on Britishers in India and at "home". The article cannot possibly be pleasant reading to any average native of Great Britain. So at the last Indian Civil Service dinner in London Lord Ronaldshay, ex-Governor of Bengal, said in the course of his speech that, "because of the criticism to which British dominion in India is subjected at the present moment," he repeated that the Indian Civil Service "is always of incalculable value to Great Britain and India." He added:—

A typical example is to be seen in the May issue of the *Modern Review*, an important Indian periodical published in Calcutta, which has wide circulation, not only in India, but beyond its borders. The article is written by a Dr. Sunderland, whoever he may be, and his argument is that British rule in India is a source of grave moral injury not only to India herself but to Great Britain also. We are familiar enough with the argument that British rule in India is an injustice to India, but the argument that it is also an injustice to Great Britain is a somewhat novel one.—(Laughter). The gist of his argument is that as soon as Englishmen are placed in a position of authority in India they lose all their finer feelings, becoming selfish, despotic and morally callous.

The argument might have been "novel" to Lord Ronaldshay and his audience, but the fact is indisputable and was not unknown to many distinguished Englishmen of the last and present centuries, as Dr. Sunderland's article itself partly shows. In addition to the many testimonies quoted by Dr. Sunderland, many times more proofs of the same damaging character may be adduced. A very recent one, quoted by the *Indian Daily Mail*, is subjoined. Miss Evelyn M. Bunting contributes her "Surface Impressions of India" to the current number of the *Contemporary Review*. Her impressions are not limited to Indian life. She has something to say about Europeans also.

Miss Bunting notes with regret the prevalence of the caste-system among her countrymen in India. "In an Indian city where there are few English in proportion to the vast population of natives, it seems strange that two women belonging to the same town and educated in the same High School in England cannot meet out there because one is the wife of an Indian civil servant and the other is only a teacher!" She was

shocked to see the way in which the English spoke to and of their Indian servants. They dare not treat servants in England as they do in this country. Miss Banting satisfies herself by saying that this unhealthy practice has come down from the Moghuls; it is, she says in italics, not English! She tells an interesting story of a little English boy whose parents were criticised by their neighbours for allowing him to play with a little Indian boy. "You never know," they said, "What they'll pick up." One of these same neighbours, passing one day, called Kenneth to her, "Kenneth, does that little boy talk English?" "No, he doesn't", was the reply, "except a few bad words—and those are what I taught him."

Social Reform in Afghanistan

In addition to the blow struck at purdah by the Queen of Afghanistan dining in her own country with men not related to her without veiling herself, other steps are being taken to introduce social reform in that country.

According to the "Aman-i-Afghan", the newspaper of Kabul, King Amanullah announced at a gathering of officials that a Jirga of the representatives of the nation would be held shortly. It will not be attended by Government servants, who, if they are elected representatives, should resign the service. The King further said that polygamy was one of the chief causes of corruption, and in future any government servant taking a second wife should tender his resignation. With regard to people already having more than one wife, an announcement will be made after the Jirga. His Majesty advised his officials and subjects not to copy such bad customs and habits as drinking, and dwell on the necessity of sports for good health.

Sir J. C. Bose at Vienna

As cabled by Reuter, the recent scientific mission of Sir J. C. Bose to Vienna was a great success. What greatly contributed to that result was the fact, mentioned in a private letter written by an Indian gentleman who was at Vienna at the time of Professor Bose's visit, that the scientist explained the parts and construction of his apparatus and instruments. It is to be hoped that in Vienna at any rate scientists would henceforth cease to have a suspicion that Dr. Bose is a magician of some sort!

As Vienna is one of the most important centres of medical research in the West, Dr. Bose's success there has a special significance of its own.

Brahmo Samaj Centenary and the Muslims

In view of the Brahmo Samaj Centenary celebrations which begin this month, a Muhammadan gentleman has written us the following letter from Asansol:—

"In view of the ensuing Brahmo Samaj Centenary celebration, I, as one who believes in the unity of God in the Islamic sense of the word,—as one who respects others' religious teachers and their shrines,—and as one who treats others with toleration and human feelings, as the Holy Quran requires of a Muslim, beg to request my co-religionists—especially the English educated ones, through your journal to participate in the above celebration, and for the following reasons:

"A careful reader of the history of India since the British occupation must admit that modern India owes much to the Brahmo Samaj founded by Raja Ram Mohun Roy in 1828. Truly speaking, the real founder of modern India is Raja Ram Mohun Roy. He was the forerunner of the leaders of the present-day socio-religious movements, such as the removal of untouchability and caste distinction, female education, and national unity between the different communities, etc. So the Brahmo Samaj Centenary, associated with the sacred memory of Raja Ram Mohun Roy, should be celebrated in a fitting manner by his countrymen, irrespective of caste, creed and religion, when it completes its hundredth year in next August. Be it noted here that the Brahmo Samaj is a nearer approach to Islam than any other religion. There are no idolatrous practices or rites in the Brahmo Samaj. It is not aggressive in its attitude towards Islam like the Arya Samaj.

"His Highness the Maharaja Gaekwad of Baroda in the course of his presidential address at the last Philosophical Congress held at Bombay, said:—'An actual study of the sources reveals how Islam and Christianity had a share in leading to the type of thought found in the Brahmo Samaj.' A great thinker of Bengal, Mr. Bepin Chandra Pal, admits in the course of an article in the "Englishman" that: '...Ram Mohun really was the last product of the contact of the Hindu mind with the virile culture of Islam. The Brahmo Samaj in its earliest phase was more the product of this union than of English education.' Therefore, the Indian Muslims should make it a point to join the centenary

celebration of the Brahma Samaj, which is purely monotheistic in its aspect, and thus show their catholicity towards a sister community. Further, remember what Prof. Jadunath Sarkar, C. I. E., has written in his "History of Aurangzeb":—"A Muslim missionary cannot be indifferent to the welfare of his neighbour's soul."

"In the end, I venture to make one suggestion to the Secretary of the Centenary Committee to invite the following Muslim thinkers to the celebration, such as Khwaja Kamalud-Din of Woking fame, Maulana Mohammed Ali, M.A., LL.B., of Lahore, Moulvi Yakub Hasan of Madras and Maulana Md. Akram Khan, the celebrated author of *Mustafa Charit*, and to ask them to read papers on comparative Islam and mutual toleration, which in a way will remove the misconceptions prevailing among non-Moslems about Islam."

Asansol.

Md. Azhar.

Agitation against Child marriage

One of the chief causes of the intellectual and physical degeneration of the Indian people, of both sexes, is child-marriage, with its consequence, in most cases, of premature maternity. Both men and women have suffered from it, but women more, and more directly. It is only natural, therefore, that those Indian women who can think for themselves and who do not observe purdah should join in the agitation against this injurious custom and in favour of Mr. Sarda's Bill as amended by the select committee of the Legislative Assembly. Even in Bengal, where the other day Babu Syamsundar Chakrabarti played the role of quick-change artist at the Albert Hall meeting in support of child-marriage and some hired and un-hired goondas assaulted its opponents, some Indian ladies have held a meeting in support of Mr. Sarda's Bill.

According to an Associated Press report, a largely attended meeting was held last month at Simla under the auspices of the Child-Marriage Prohibition League which gave a warm support to Rai Sahab Har Bilas Sarda's Bill, as amended by the Select Committee of the Legislative Assembly. The meeting was held at the premises of the Indian Association, Phagli (Simla), and was attended among others by several lady doctors and European and Indian ladies. A lively debate ensued

on the speeches of the two principal spokesmen in favour of the Bill. The Rani Sahiba of Mandi, one of the states where child-marriage has been prohibited, and the President of the League, who was to have initiated the debate, were unavoidably absent. Mrs. P. Rama Rao, starting the discussion, put in a vigorous plea for a whole-hearted support to the measure, which she described as very essential, if the country was to be rid of the evils of child-marriage, such as the appallingly large number of widows, physically defective mothers and puny and weak children. She declared that there was nothing in the Vedas or Puranas to support the argument that the Bill was an interference with the religious practices or was an assault on the sacred marriage system of the Hindus, and pointed out that in the Vedic and Puranic ages girls got married after arriving at maturity. Moreover, questions connected with health precautions, child mortality and maternity welfare were fast getting out of the scope of religion from day to day. Continuing she said: "If ever India was to be a physically strong nation, no time should be lost in placing on the Statute Book a measure which was an effective weapon for preventing the existing evil. Raising the Age of Consent was only a flank attack on the evil, but the Bill before the Assembly was a direct attack, and was brought forward none too soon for British India, when it was remembered that Indian States like Kashmir, Baroda, Bharatpur, Mysore and Rajkot had already made definite progress in that direction. Mrs. Rama Rao also appealed to Government to place restrictions on the youth of the country by refusing admission into colleges and schools of married boys and by refusing clerkships to those married, say, before twenty. The enormity of the evil, she added, could be realised from the fact that, according to the collected statistics, there were in 1921 in British India no less than 612 widows under 12 months, 493 between one and two years of age, 1280 between two and three, 2,863 between three and four, and 6,758 between four and five, that is, a total of 12,011 under five years. The number of widows between five and ten was 88,580 and those between ten and fifteen was 233,533.

Sir Moropant Joshi, Chairman of the Age of Consent Committee, explained the present law and the proposed legislation and pointed out that orthodox opinion was slowly veering

round in favour of raising the marriageable age of boys and girls. He pointed out that legislation was the only remedy, and not propaganda, as was suggested in some quarters. Did not the King of Japan order one night the removal of the tuft of hair from the head of his subjects? The next morning Japanese were tuftless. Did not the British Government abolish the cruel system of Sati with a single stroke of the pen? Now cases of Sati were practically unknown. If the orthodox opposition was going to endanger the passage of the Sarda Bill through the Assembly, then he was inclined to suggest the adoption of Satyagraha.

We do not know whether the speaker explained how Satyagraha was to be adopted. So it is not possible to comment on his suggestion. But no one can fail to be impressed with his earnestness.

The Simla meeting carried unanimously a resolution in support of the Sarda Bill with an appeal to the Governor-General to nominate ladies to the Central Legislature when the bill comes up for consideration.

A Grievance of the Hindu Community in Bhopal

We have received a memorial addressed to "His Gracious Highness the Ruler of Bhopal State," signed by Siva Narayan Vaidya, Secretary, Brahmin Sabha, Bhopal. Some extracts from this petition are printed below.

Sire, for a very long time the Sabha has been painfully realising and noticing the incessant exodus of innumerable young Hindu females and young Hindu children from their society, who, leaving their kinsmen and relations, their caste and creed and without having any knowledge either of their own religion or of Islam, are being misled to get their names registered in the office of the Qazi Sahib and are thus for ever alienated and cut off from their families and their kith and kin, and in after years, even if they discover their mistake and foolishness or are freed from the compulsion or threat which caused them to abandon their ancestral religion, the existing Apostacy Law of Bhopal holds them back from affirming boldly that their former nominal conversion was due to seduction, worldly allurements and temptations, threat or want of sound judgment, and the woeful tale of the presence of the ever-increasing number of the new-Muslim female beggars found over-crowding the streets of the Bhopal town and districts sadly reveals their plight and degradedness.

Sire, on the one side we read Khalifas and other Muslim personages of old flogging, even to death, not only ordinary culprits but even their friends and relations found guilty of committing the crime

of adultery, while on the other, we see Muslim Gundas professing to be the followers of that world-renowned faith (Islam) seducing from their hearth and home, young and inexperienced Hindu females by temptations and allurements, threats and physical force and seeking shelter under the Qazi's register to escape the penalty of their crime. It is indeed hard to reconcile the two.

Just as by issuing ordinances for the prohibition of wine for the Muslims, Your Highness has tried too keep up the purity of the principles of Islam amongst its followers, in the same way we trust that by enacting necessary laws for penalising illegal conversions of the type mentioned above Your Highness will on the one hand reduce adultery to a minimum and on the other save our hearth and home from utter ruin and destruction.

The Sabha further begs to request that a complete liberty of conscience be allowed to all of your Highness' subjects, with the reservation that all conversion cases be dealt with by a special bench consisting of Muslim and non-Muslim, official and non-official members, which should satisfy itself that the change of religion is not due to any compulsion or threat, or for any worldly gain or temptations but only for the spiritual uplift of the person concerned and that he or she has got sufficient knowledge of the relative religions to enable him or her to discriminate between them.

Increase of Outrages on Muslim Women in Bengal

We have no recent statistics before us, but the impression produced on our mind by the perusal of Bengali newspapers is that, while cases of outrage on and abduction of Hindu girls and women have not decreased in number, cases of outrage on and abduction of Muslim girls and women by Muslim men have of late multiplied. Have Muslim publicists noticed this fact? If so, how do they explain the phenomenon?

Harindranath Chattopadhyaya

The Inquirer OF LONDON WRITES:—

Mr. Chattopadhyaya, the young Indian poet, a volume of whose "Poems and Plays" has just been published in England, is a brother of Mrs. Sarojini Naidu, the Indian poet and politician, formerly President of the Indian National Congress. Mr. Laurence Binyon has described him as one of the race of true poets, with a singularly rich vein of inspiration, a gift for music, and a feeling for the value of English words," while Mr. C. F. Andrews regards him as "the rising dawn of a new vision of India" just as the golden sun of Rabindranath Tagore is setting.

The appearance of new luminaries in the poetic firmament of India should undoubtedly be welcomed.

As for Rabindranath Tagore, though in years he has passed the meridian of life, his genius continues to shine with ever new effulgence. So we are not yet thinking of his sun setting, though set it must some day in the physical plane.

The Anti-purdah Movement in Bihar

What augurs well for the success of the anti-purdah movement in Bihar, with its repercussions in other purdah-ridden provinces, is not so much the fact that many leading Bihari men have taken part in it as the fact that many orthodox Hindu women have given practical support to it by tearing down the purdah as well as by speaking against it. According to Mahatma Gandhi, writing in *Young India*, a reasoned appeal signed by many most influential people of Bihar and almost an equal number of ladies of that province, advising the total abolition of the purdah, has been issued in Bihar. It is worthy of note says Mr. Gandhi, that the ladies, numbering more than fifty, who have signed the appeal are not of the anglicised type but are orthodox Hindus. It definitely states:

"We want that the women of our province should be as free to move about and take their legitimate part in the life of the community in all particulars as their sisters in Karnatak, Maharashtra and Madras in essentially Indian ways, avoiding all attempts at Europeanisation; for while we hold that change from enforced seclusion to a complete anglicization would be like dropping from the frying pan into the fire, we feel that *purdah* must go, if we want our women to develop along Indian ideals. If we want them to add grace and beauty to our social life and raise its moral tone, if we want them to be excellent managers at home, helpful companions of their husbands and useful members of the community, then the *purdah* as it now exists must go. In fact no serious steps for their welfare can be taken unless the veil is torn down and it is our conviction that if once the energy of half of our population that has been imprisoned artificially is released it will create a force which, if properly guided, will be of immeasurable good to our Province."

The movement, says Mahatma Gandhi, has a curious origin.

Babu Ramanandan Mishra, a Khadi worker, was desirous of rescuing his wife from the oppression of the *purdah*. As his people would not let the girl come to the Ashram, he took two girls from the Ashram to be companions to his wife. One of them, Radhabehn, Maganlal Gandhi's daughter, was to be the tutor. She was accompanied by the late Dalbahadur Giri's daughter Durgadevi. The parents of the girl wife resented the attempt of the Ashram girls to wean young Mrs.

Mishra from the *purdah*. The girls braved all difficulties. Meanwhile, Maganlal Gandhi went to see his daughter and steel her against all odds and persist in her efforts. He took ill in the village where Radhabehn was doing her work and died at Patna. The Bihar friends, therefore, made it a point of honour to wage war against the *purdah*. Radhabehn brought her charge to the Ashram. Her coming to the Ashram created additional stir and obliged the husband, who was already prepared for it, to throw himself in the struggle with greater zeal. Thus the movement having a personal touch promises to be carried on with energy. At its head is that seasoned soldier of Bihar, the hero of many battles, Babu Brijkishor Prasad. I do not remember his having headed a movement that has been allowed to die.

Prof. Molisch and the Bose Institute

As a result of Sir J. C. Bose's visit to Vienna, Professor Molisch, the eminent plant-physiologist and pro-Rector of the Vienna University, will join the Bose Institute, Calcutta, in the middle of November next in order to become acquainted with new methods in biological science.

Festival of the Rains at Visva-bharati

Season festivals are a special feature of Visva-bharati. They are not dead ceremonials of a formal and conventional character, but are instinct with the joy and inspiration of the particular seasons they celebrate. In the open uplands of Santiniketan there is a distinct feel in the air, a play of colours in the sky, a combination of sights and sounds, characteristic of each season. These are caught and transformed by Rabindranath Tagore's genius in his songs, poems and dramatic pieces.

July witnessed the celebration of the festival of the rainy season at Santiniketan and Sriniketan. On the first day, just as evening was about to set in, the poet performed the ceremony of tree-planting. A pavilion had been erected for the purpose in front of the little boys' hostel. The girl students of Santiniketan came to the spot from their hostel in procession, wearing beautiful costumes appropriate to the occasion, singing songs. With them came two young men carrying in a 'flower-palanquin' the sapling to be planted. On reaching the pavilion, where the poet was seated, they stood in two rows on two sides. First some appropriate Sanskrit verses were recited. There were then recitations of poems by

the poet, followed by the girls, who appeared to impersonate the Earth, Water, Energy (in the form of light and heat), Wind and Sky. The young tree was then lowered into the pit dug for it. In conclusion the poet recited an 'auspicious' (*mangalika*) prayer in verse for the sapling.

The gathering now moved on to a tent nearby, where the poet read a short story which he had composed for the occasion. The sorrows of a boy, a tree-lover, who instinctively sympathised with plant life, formed its motif. As the poet said afterwards, the boy was no other than himself when he was young in years. The reading of the story over, many songs suited to the rainy season, composed by the poet, were sung to the accompaniment of appropriate instrumental music.

The next day, there was the festival of tilling the soil at Sriniketan, the Institute for Rural Reconstruction at Surul. Pandit Vidhusekhar Sastri, who officiated as priest on the occasion, said that this was known in ancient times as *Sita-Yajna* or the Plough Sacrifice. Under a beautiful canopy a small plot of land had been cleared of grass and decorated with *alpana* (ceremonial drawings) in many simple colours. In front of it sat the Pandit. He recited the Vedic mantras proper to the occasion. Three pairs of well-fed bullocks, which had been decked with garlands, sandal-paste on the forehead, and circular spots of ochre colour all over the body, were then given luscious food, which they enjoyed. They were then yoked to a decorated plough. The poet now literally put his hand to the plough and started ploughing the painted soil. The ploughing was finished by Mr. Santosh Bihari Basu, the agricultural expert of the Institute. This was followed then by singing in chorus of the song in *Achalayatan*, "In joy we till the soil," by the boys of the school. There was also another song. In the beginning of the ceremony, a song was sung by the poet himself. At the close the poet delivered an impromptu speech, in which he, among other things, dwelt on the necessity and value of going back to the soil, not merely for material sustenance and wealth but for being in touch with nature and the enrichment of our inner life. He spoke not only of taking from the earth what it can give us but also of giving to it what man

can give it with his science, and of investing it with the poetry of his soul.

Vidyasagar Memorial Columns

To-day (July 30) many villages and towns will celebrate the anniversary of the death of Pandit Iswar Chandra Vidyasagar, the illustrious educationist, litterateur, and philanthropist who, in modern times, started the movement for the marriage of widows. The memorial columns erected in his honour by his Hindu countrymen are reproduced below—one for Bengal, where he was born, lived and worked, and another for the whole of India.

CENSUS OF INDIA, 1921.

Number of Hindu Widows at Different Ages

Bengal.		India.	
Age.	Number.	Age.	Number.
0-1	45	0-1	597
1-2	25	1-2	494
2-3	120	2-3	1257
3-4	319	3-4	2837
4-5	895	4-5	6707
5-10	8470	5-10	85037
10-15	35428	10-15	232147
15-20	93713	15-20	396172
20-25	146600	20-25	742820
25-30	223865	25-30	1163720

Prof. Raman Honoured

New India reports that under the presidency of Dewan Bahadur T. Rangachariar, the Indian Cultural Association presented at the Y. M. C. A. Auditorium a purse and an address to Professor C. V. Raman, Palit Professor of Physics in the Calcutta University, who delivered a series of three lectures last week, under the auspices of the Association.

In the course of his preliminary remarks Mr. Rangachariar referred to the great services rendered by Professor Raman in the realm of science. Professor Raman, he said, had brought credit not only to himself but also to the province to which he belonged. Therefore, the credit earned by him all over the world belonged also to the province of his birth. Madras had reason to be distinctly proud of him.

Mr. T. Rangachariar, in the course of his concluding remarks, said that Prof. Raman had sacrificed for the cause of science a career in a branch of service which held out

high prospects. He was glad of the results already achieved by Mr. Raman in his department of work and they showed that more was in store for him. On behalf of the citizens of Madras and of the Presidency, he wished Mr. Raman a very bright future.

A Recommendation of the Agricultural Commission

Of the recommendations of the Royal Agricultural Commission the most important is that in which the Commissioners prescribe education for all—young and old, of both sexes. If Government carries out this recommendation at once without imposing an additional burden of taxation on the people, the Commission will not have sat entirely in vain.

Ramsay MacDonald's Prophecy

Mr. Ramsay MacDonald has prophesied that within a few months India will attain Dominion status. Performance according to Labour's promise was within his and Labour's power to attempt when he was premier. They made no such attempt then. Now he utters a prophecy for others to fulfil! What hope?

"The Best Child's Book for 1927"

Gayneck, a beautiful story of a domesticated pigeon, by Dhan Gopal Mukerji, has won the John Newbury Medal from the American Library Association as the best child's book for 1927.

GLEANINGS



A Head Twister

Police Tricks That Subdue Unruly Prisoners

Massachusetts state police have won wide recognition for their ability to subdue unruly prisoners, and much of their success is due to their skill in executing special locks and holds on their adversaries. Many of these tricks are known to other police organisations and some can be mastered by the layman, after the practice, for his own defense.

A head hold is useful in forcing a man into a cell. The policeman places one of his arms back of the prisoner's head, the other, under the jaw. A twist will usually subdue the most unruly victim.

A School that Goes to the Children

The U.S.A. department of education has evolved a plan which will take educational facilities to the children throughout Northern Ontario. To meet the peculiar requirements of these communities, traveling schools have been introduced.

"Both the Canadian National and Canadian Pacific Railways were requested to co-operate in

the chemical service laid down an almost impenetrable smoke screen during recent manoeuvres, to demonstrate how a protective blanket of fumes could be drawn over the vital sections of the canal in case of an assault by enemy planes.

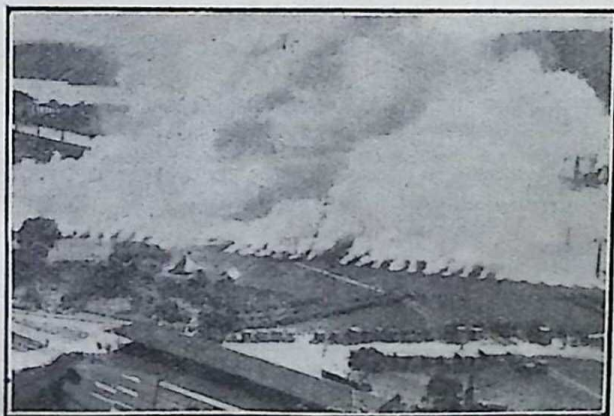


The School House on Wheels

making the plan a success and they gladly and promptly did so. Under the direction of the Railways two coaches were converted into a school-room and living quarters for the teachers combined, and the department supplied all equipment and the teachers. In all his experience, said Dr. Mc Dougall, Chief-inspector of education of the department, he had never seen such attentive and willing classes.

Smoke Screen Guards Panama

Man-made fogs of chemical smoke have been devised to protect the locks of the Panama canal



As the Smoke Screen appears from the Air

against attacks from the air. The accompanying official United States photograph shows how

Ireland's Æ

Æ is the symbol by which George Russell, the Irish poet, patriot, is known. He refused when President Cosgrave of the Irish Free state offered him a seat in the Irish Senate, says Harry Salpeter, representing the New York *World*. "He couldn't take a Senator's income since he could not do a Senator's work." But he does not believe that government belongs wholly

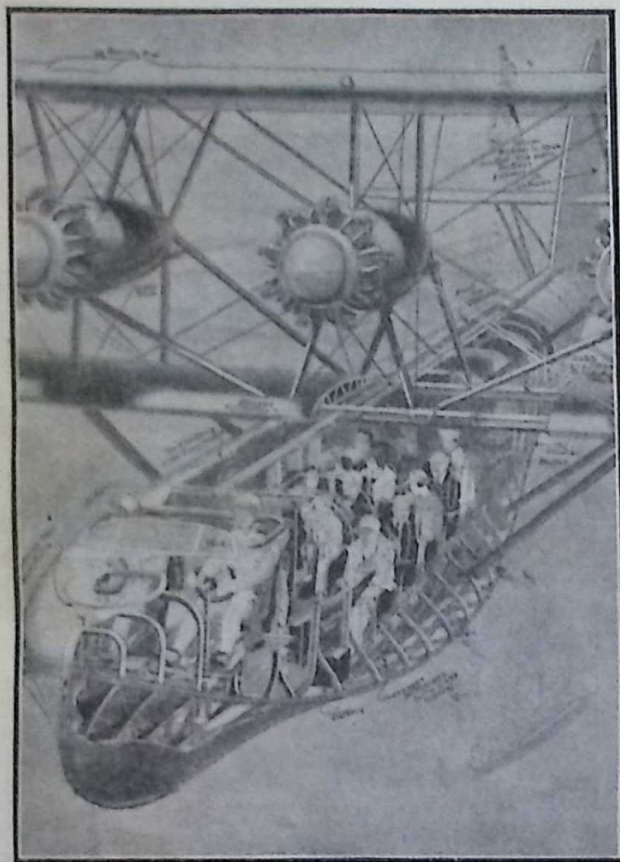


Æ—mystic, poet, painter, editor, publicist.
From a drawing by John Butler Yeats

to politicians: "Every literary man ought to have some other occupation than his writing so that his thought will have some contact with life." "The Irish rebellion", he asserts, "was the culmination of various factors, including forms of direct action, economic, industrial, artistic, intellectual."

London-to-India Air Liner

New air liners built for the British Imperial Airways Service from London to India will carry cook-stewards to prepare and serve meals en route. The new planes are to be used on the final stages of the England to India route, crossing Persia and the sea. The flying boats are of all-metal construction with a wing span of ninety-three feet and weigh nine tons loaded. They have seats for fifteen



Passenger Accommodation in New Air Liners for London-to-India Service

passengers in a roomy cabin and carry a crew of three, including the pilot and a relief pilot. They have a speed of 120 miles an hour

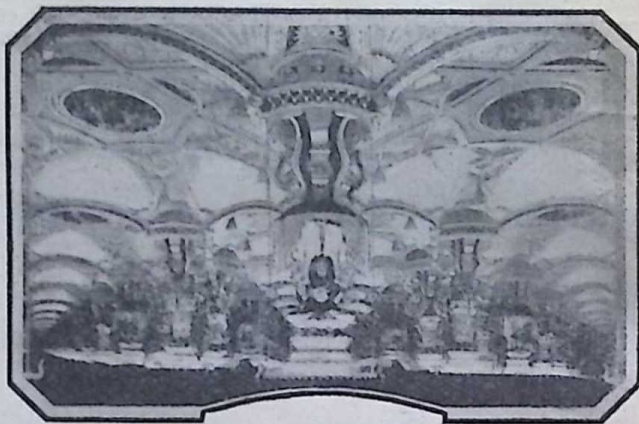
with their three engines, totaling 1,500 horsepower, and carry enough gasoline to make 760 miles at cruising speed.



Air-Cushions are Life Preservers

Palace of Mirages

The Palace of Mirages, installed in the Grevin Museum, Paris, is a veritable chateau, of the Thousand and One Nights. Successively, the spectator finds himself placed in Hindu temple, in an Arab palace or in the



The Wonderland of Magic Reflections

midst of a boundless forest plunged in darkness. The electric lighting permits no less than forty-five varied effects, giving place to a multitude of combinations. These effects are obtained by means of 2,500 different coloured lights.

ERRATA

July, Page 87, Col. 1, in place of Hand But of Indian Railway Employees read Hard lot of Indian Railway Employees.

August, Page 215, in the title of the picture of Mr. Newton M. Dutt read curator for cenator.